

# The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 2910.  
NEW SERIES, No. 14.]

LONDON, SATURDAY, APRIL 2, 1898.

[ONE PENNY.

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## NOTICE.

The next issue of "The Inquirer" will be published on Thursday, the 7th inst. Advertisements and Editorial matter should be sent as early as possible.

## NOTES OF THE WEEK.

A MEMORIAL tablet to the late Dr. W. H. Furness was unveiled on Sunday morning, March 13, in the First Unitarian Church, Philadelphia. The service, at which two of Dr. Furness' hymns were sung, was conducted by the Rev. Joseph May, and it was an interesting coincidence that the dedication took place on the birthday of Dr. Priestley, under whose encouragement the church was originally founded. Mr. May, in his address, paid an earnest and affectionate tribute to the memory of his venerable predecessor, speaking of his deeply religious nature, the charm of his personality, his transparent simplicity, his sympathetic studies of the life of Christ, his quiet courage, and early advocacy of the cause of emancipation, the benediction his beautiful old age had left in the heart of his friends. The tablet is of Vermont marble, inlaid with mosaics, and is surmounted by a bust of Dr. Furness, executed by the late Launt Thompson. It bears the following inscription :—

"To the revered memory of William Henry Furness, S.T.D. Born April 20, 1802. Died January 30, 1896. Pastor of this church from 1825 to 1875 and Pastor

Emeritus until his death. 'It is not in any formal doctrine, but in the character, in the personal life, in the spirit of Jesus, that the enlightening and saving power of Christianity consists.'"

WE understand that Mr. A. M. Bose, M.A., of Calcutta, who was prevented by illness from fulfilling his earlier engagement, is to preach at Effra-road, Brixton, to-morrow morning. Mr. Bose has been in great request on the platform in various parts of the country, but we believe this is the first occasion of his occupying a pulpit during his present visit to England.

DR. GRIFFITHS, who is lecturing in North Wales for the British and Foreign Unitarian Association, has been telling a representative of the *Manchester Guardian* his experiences. He finds much less prejudice than on his former lecturing tour five years ago, and although the town halls of Festiniog, Pwllheli and Talysarn have been refused him, in other places, as Aberystwyth, Llanelly and Ammanford, he has been favourably received. His primary object is the declaration of truth, as against the misconceptions and gross misrepresentations of Unitarianism which are so prevalent. Carnarvon, Portmadoc and Bangor are the centres from which he is working.

At the welcome soiree to the Rev. Dendy Agate at Altrincham on Friday week, Dr. Mackennall, the secretary of the National Council of Evangelical Free Churches, was present, and made a very cordial speech. He came, he said, as a friend of the congregation, no less than of their new minister, and trusted that Mr. Agate would make his influence felt in the religious life not only of his own church, but of the town. For although he was not one of those who thought the differences which separated them were such that they could very lightly enter upon an interchange of pulpits, yet if he was not prepared to recognise the reality of the religion which they manifested there, he should not have been with them at that meeting. The day might come when a larger truth would emerge above the horizon, in which their particular theological conceptions would be harmonised and unified. And while they waited for that day of reconciliation of thought as well as sentiment, they might very well join, in so far as it was possible, in the recognition not only of sincerity, but of godliness and of Christianity under the forms in which others believed it to exist.

DR. MACKENNALL further expressed the hope that Mr. Agate would have the happiness of a long ministry with them.

Ministers and congregations lost a great deal because of the readiness which existed among them nowadays to make new experiments in connection with congregations and their pastors. There were sure to arise difficulties as in every department of life, and the wise people were those who did not run away from difficulties. Difficulties fairly grappled with and fairly overcome, only tended to cement friendship, as well as to discipline and to perfect character.

A SETTLEMENT, social and educational in its aim, and democratic in its methods, is being formed in Greenwich. It is proposed to make a beginning with women settlers, and one good house has already been secured and partially furnished. The settlement will not be connected with any religious denomination or political party; and it is hoped that people of all shades of opinion may find it possible to take part in the work. The neighbourhood is a densely populated one, and educated women, who can give the whole or a portion of their time, to constructive educational work among their less fortunate fellow creatures, will find here abundant scope for their energy. Funds are needed to put the settlement on a satisfactory footing, and to form, in connection with it, a student's lending and reference library. This is especially needed, as there is no free library in the district. Many promises of books have already been received. Among those who are interested in the movement are Lady Warwick, Mrs. Wynford Philipps, Mr. and Mrs. Edward Bernstein, Dr. Stanton Coit, and the Rev. J. Page Hopps. Friends willing to help are requested to communicate with Mrs. Bridges Adams, M.L.S.B., Hughenden Coleraine-road, Westcombe Park, S.E.

MR. J. ALLANSON PICTON has written to the *Christian World* in reference to Mr. Perks' Marriage Bill, which would dispense with the presence of the registrar at Nonconformist marriages. His objection to the Bill is that to cure a minor evil it would introduce a greater, in the consequent insecurity of registration. When Mr. Picton was in the House he obtained a return of certain errors and irregularities in the certified copies of the registers of church marriages for one year (1891), which showed the following :—

Entries unsigned by the persons married or by one of them ... ..	71
Entries unsigned by the witnesses of the marriage or signed by only one such witness ... ..	137
Entries unsigned by the clergyman officiating at the marriage ... ..	264
Signatures in the spaces for bride and bridegroom by persons whose names are not those of the persons purporting to have been married; ... ..	13

MEADVILLE

THEOLOGICAL SCHOOL.



Entries which do not contain the date of marriage ... .. 77  
 Entries which fail to show the place where the marriage was performed ... .. 748

Thus in one year 1,310 errors, which would create a difficulty in legally proving a marriage. This was only a small percentage of the 158,439 Anglican marriages in that year, and yet enough to be serious. Would Nonconformist registers, in the absence of the registrar, show a better result? Mr. Picton suggests as far preferable the method of most European nations, the enforcement of civil marriage on all as a preliminary to the religious service following as a benediction on the union.

At the recent eighteenth annual meeting of the East London Church Fund, which helps to provide clergy and lay-helpers for the poorest parishes, the Bishop of London spoke of the extraordinary complexity of life with which they had to deal, and the difficulty of bringing religious influence to bear upon the people. There were, for instance, parishes in which the tramcars began to run at three in the morning to bring greengrocers and costermongers down to the markets and then carry back the compositors of their morning papers. It was the duty of the Church to ennoble and enlighten lives working under such conditions. Masses of population were constantly shifting, and far more workers were required than formerly. They needed workers who would go forth, not in any spirit of patronage, but as those who went for the single purpose of conveying to their brothers and sisters the message of consolation. Only lives that had themselves been irradiated with the light of Christ could bring that light to the dark corners of the earth.

THE January number of the *Economic Review*, a quarterly published for the Oxford University branch of the Christian Social Union, contains an interesting article by the Rev. H. Rashdall on "Social Reform and the Education of the Clergy." "I should wish to premise," says Mr. Rashdall, "that I have no sympathy with that view of the clerical office which would turn the clergyman into a sort of miscellaneous civil servant or superior sanitary inspector, or, again, into a mere paid agitator or socialistic demagogue. I regard the spiritual functions of the clergy—properly understood—as of paramount importance, and believe that they can only render valuable aid to the cause of social reform by placing their spiritual functions in the forefront of their work. And to the adequate discharge of these spiritual functions adequate theological education is an essential qualification. A wider and more philosophical view of what theology is we undoubtedly want. . . . A true theology means a true theory of the universe, in so far as that is necessary to a true conception of the nature of God, of the world, of the spiritual nature of man, and of the relations between them."

MR. RASHDALL points out how inadequate is the present special training of the clergy before they enter on their work. Even men who have taken honours in theology at Oxford or Cambridge are left without any knowledge of the social and economical problems with which in their ministry they will at once be brought into

contact, while the ordinary passman gives little more than a year of his University course to theology. The non-graduate studies for two years at a theological college. "Contrast with this," says the *Guardian*, referring to this article, "the five years of a Roman Catholic priest, or the four years of a Presbyterian minister, devoted to theology after a thorough University course in arts. The contrast, we do not hesitate to say, is humiliating and disgraceful to the Church of England." And then the remedy is pointed out: "The first requisite is the authoritative requirement of a higher standard of theological attainment, in the widest sense of the words. Like beggars, ignorant clergy can always be had for the asking. Let the demand cease, and the supply will cease also. In other words, so long as the Bishops demand little the average candidate will learn little; if the Bishops resolutely and unanimously raise their standard, and require at least three years' special study, candidates will raise their level of performance."

ONE of the most important and pressing educational questions of the present time is the provision of better and more ample accommodation in training colleges for young men and women desirous of entering the profession of a teacher in public elementary schools. The vast majority of the training colleges are denominational institutions, and many of them are not only narrow and sectarian, but also very inefficient. We are glad to observe that the London School Board is proposing to take action in this matter. On Thursday the Rev. A. W. Jephson, a Liberal Anglican clergyman, moved, and the Rev. W. Copeland Bowie seconded, that it be referred to the School Management Committee to consider and report on the following points:—

- (1.) Is it legally possible for the Board to establish and maintain a (a) Day, or (b) Residential College for the training of Teachers.
- (2.) Whether the existing Training Colleges afford sufficient accommodation for the Teachers who desire training.
- (3.) Whether the present system of Denominational Colleges does not work unjustly as regards the religious convictions of some Teachers.
- (4.) Whether Classes for a Day Training College could not be established in connection with the Pupil Teachers' Centres.
- (5.) Whether it would not be well to approach the proper authorities and endeavour to secure a Training College for Teachers in connection with the new Teaching University of London.

THE week's obituary includes the following:—Mr. James Payn, novelist and journalist, for some time editor of *Cornhill*, one of the most lovable of men, and most trusted of literary advisers.—Mrs. Parnell, mother of the former Irish leader.—The Princesse de Joinville, sister of Dom Pedro, the late Emperor of Brazil.—Anton Seidl, a noted musical conductor, one of the most capable interpreters of Wagner. The Rev. Thomas Davies, D.D., of Llanelly, in 1889 chairman of the Welsh Congregational Union.—Mr. Herman Boalch, Mayor of Cape Town.—Mr. B. K. Bruce, an ex-slave, Registrar of the American Treasury.—Dr. Stokes, Professor of Ecclesiastical History in Dublin University.—Dr. Joseph Henry Allen, of Cambridge, Mass., of whom we hope to give some account next week.

#### A MIDNIGHT MISSION.

A MINISTER'S wife sends us the following:—

"It is interesting at times to mix with fresh people, and see how they do good and helpful work, even if their ways are different from ours. So I felt, when, a few days ago, I received an invitation to the annual meeting of the Midnight Mission of our town, to which I have been a subscriber for about two years. Some of my friends had said, 'Yes, they do a certain amount of good, but not as much as they imagine; and they do it in a very goody-goody and sanctimonious manner.' Still, I thought, they are doing what we Unitarians do not as Unitarians attempt, and perhaps they know best how to touch and help our unfortunate sisters. We shall do well to watch and learn, and help if we can. So I accepted the invitation and went to the meeting, where, out of about eighty people I knew four only. The Committee were all strangers to me, so were the speakers. The meeting began and ended with prayer; that was right: but to me, accustomed for many years to Unitarian meetings, the easy familiarity with which 'The Lord Jesus' was spoken of, and the many allusions that were made to 'his blood that was shed for sinners,' were rather startling; still, I was impressed by the fact that those who spoke had given proof that they were in earnest, and they evidently felt what they said.

"As many people may be as ignorant as I was about the way in which a 'Midnight Mission' is conducted perhaps I may repeat the description that one of the speakers gave. Men and women meet, generally in some schoolroom, at 10 o'clock; then, about 10.30, the men go out, two together, to different parts of the town. If they see any girls they think need help, they speak to them; sometimes the girls refuse to listen and run away; sometimes they stay, and are persuaded to go back to the schoolroom, where the women receive them kindly, give them tea, talk to them, and if they find them in a fit state of mind, pray with them. Then, between 12.30 and 1, they take as many as will go to the shelter provided for them. The next morning, after a few hours' sleep and a good breakfast, the ladies meet them again, and in a kindly and helpful manner find out what they can about them, and do their best to persuade them to give up their old life. There are failures, of course; but there are also many successes, and for their sake the work is worth doing. The way in which the ladies speak to the girls sometimes seemed to me rather odd; but, at any rate, it is to the point. For instance, we were told that one lady 'put her sealskin arm round a poor girl's neck' and said, 'Now, Mary Jane, I want you to start for heaven to-night.' Yes, we may smile; but Mary Jane seems to have felt the kindness and helpfulness that was in her more fortunate friend, for she is now a respectable woman and doing well.

"I came away feeling that if it be true that one half the world does not know how the other half lives, there are Christian churches that would be all the better for fuller knowledge of how some of the other churches do their work."

Know how to listen, and you will profit even from those who talk badly.—*Plutarch*.



## THE "IMITATION OF CHRIST"—II.

THE "Imitation of Christ" is divided into four "books," which were not written at one time, or even in their present order, though all belong to the earliest part of the author's life. The title meant at first for the first book only was afterwards extended by Thomas himself to the work as a whole. The choice was a happy one, for it expresses the great thought in which the work converges, and to which all else is subordinated. The first book is composed of "Admonitions useful for the spiritual life," the second of "Admonitions concerning inward things," the third treats of "Internal Consolation," the fourth of the "Holy Communion." Evidently Thomas had in mind those stages in the soul's journey to God which are constantly recognised by Catholic mystics. First comes that "purgative way," in which the soul quits the pleasures of sin, the delusions of sense, and that hope of comfort which the world promises, but cannot give, because it is not its office. This "purgative way" is represented by the first book of the "Imitation." Next in the "illuminative way" the soul passes from darkness into the light of Christ, beholding the glory of God in the face of His only begotten Son; and it is with this part of the Christian course that the second and third books are concerned. Lastly, the soul reaches that "unitive way" in which Christ is no longer merely light without, but also life within. Therefore, the "Imitation" naturally and wisely ends with that sacred banquet which in one supreme act realises the purpose of our being. For then, in the beautiful words of the Prayer-Book, "we spiritually eat the flesh of Christ and drink his blood, then we dwell in Christ and he in us; then we are one with Christ and he with us."

Such is the general arrangement of the "Imitation," but it must not be forgotten that the minutest parts have been elaborated with scrupulous care. No doubt the effect produced leaves the impression of exquisite simplicity: yet this simplicity is the result of long toil; each sentence has been filed and polished; the style is uniform, but never monotonous; all is made to subserve the harmony of the whole, and if the art never obtrudes itself, this is only because the art is so perfect. No author ever made a work more completely his own. Thomas corrected and then corrected again; he left nothing for editors to do; he himself provided the divisions into chapters, and even into paragraphs—nay, the very punctuation, now accurately restored by Hirsche, was ingeniously devised by Thomas to secure those pauses of mind and voice which he thought best adapted to the sense. In one respect the choice of style has been singularly fortunate. His sentences, like those of the Biblical writers, are short and direct; hence they can be rendered almost word for word into other tongues, and they lose nothing by translation. Again, like the poetical parts of the Bible, the "Imitation" often uses instead of metre that system familiar to us all, in which one sentence repeats and expands, or sets in a new light the truth conveyed by the sentence which immediately precedes it. This also makes it possible and even easy to give a translation at once close and

idiomatic in a degree, which is out of the question for those who would transfuse into modern speech the poetry of ancient Greece. Nor is it only the style of the Biblical writers which has become a second nature to the author of the "Imitation"; he has drunk deep of their spirit, so deep that he has made it part of himself and has little need to quote them expressly. Elsewhere he shows the same genius for assimilation. He gives us purified from much dross the pith and substance of the mediæval mystics; now and again we may even trace the influence of the Latin classics. Yet all is of one piece; it is always Thomas à Kempis who speaks, speaks in his own voice; speaks out of his own experience, with the winning power of gentleness and firmness, humility and absolute conviction. Short and filled with meaning as his sentences are, they are always clear and definite. His simplicity is not for one moment insipid. Everywhere we feel the fervour of his love of Christ, but it is a fervour which is only allowed to express itself under severe restraint. His words are measured, there is no trace of raving, or weakness, or exaggeration. He seeks no adventitious help; we cannot conceive the "Imitation" indulging in that humour and drollery, or giving those vigorous sketches of character and those pictures of the times which explain in large measure the popularity of the "Pilgrim's Progress"; that autobiographical interest so conspicuous in St. Augustine's "Confessions" is absent here. *Cor ad cor loquitur*: it is enough for Thomas à Kempis if he can speak from his own heart to the heart of man about God and Christ, for whom that heart was made.

In one sense the "Imitation" is a stern book. Neither Marcus Aurelius nor Epicurus, no, not even Buddha preached self-renunciation more emphatically. "My son, thou canst not possess perfect liberty unless thou renounce thyself." "Forego desire and thou shalt find rest." "I have often said to thee, and now I say again, forsake thyself, resign thyself and thou shalt find much inward peace." How comes it, then, that whereas the Buddhist and Stoic teaching depresses or repels, the "Imitation" attracts and encourages and haunts us with the music of its words? Surely the answer is not far to seek. "Renounce thyself," says the Stoic, "for resignation is the only dignified course." "Tecum habita et noris, quam sit tibi curta supellex." "Renounce thyself," says Buddha, "that you may at last escape from all conscious existence." "Renounce thyself," says the "Imitation," "that you may find the fulness of blessing in Christ, who is our life, that you may live in Him who came that we might have life, and have it more abundantly." The words are the same as those of Buddhists and Stoics; their purport is wholly different, for the "Imitation" has good news to tell of One who has been watching over us in our wanderings, and disappointing us with the world only that He may lead us to rest in Him. Nor is the God of whom the "Imitation" speaks a being whose existence has to be "proved" by Aristotelian logic or Neoplatonic speculation. Mystic though he is, Thomas does not lose hold of Christianity as an historical revelation. The God whom he loves has revealed Himself in the prophets and drawn very near to us in the person

of His Son. The mind and character, the very heart of the Father, lie open in him. It is true that we have to follow Christ along "the royal road of the holy cross." Nevertheless, the disciple is not called to bear the cross alone. Not so, for "when Jesus is present all is well, and nothing seems difficult." Therefore we are to "keep close to Jesus both in life and death, and commit ourselves to his faithfulness, who, when all fail, alone can help us." "If Jesus speak but one word thou shalt find great consolation." "Did not Mary rise at once from the place where she wept, when Martha said to her: 'The Master is come and calleth thee?' Happy hour, when Jesus calls from tears to spiritual joy." "Keep him for thy friend who, when all go away, will not fail thee or suffer thee to perish in the end." "Drink of the Lord's cup with hearty affection, if thou desire to be his friend and to have part with him."

Few will question the singular power with which this picture of inward peace attracts. But is not this desire of peace, after all, a refined form of selfishness? Is it really consistent with true imitation of him who "went about doing good" and taught us by his sacrifice on the cross that we ought also to give our lives for the brethren? It must indeed be admitted that Thomas writes here and there as a monk for monks, and unduly exalts the seclusion of the cloister at the cost of the world without. There was need for Luther to arise and recall men to the truth as it is in Christ, persuading them that no state can be holier than that in which God's providence places us, no way which leads to Christ more directly than the path of daily duty. Yet we must remember that, after all, Thomas and his companions laboured strenuously for the bodily and spiritual good of their neighbours. Certainly the "Brethren of the common life" were not men who prayed and did nothing. And is there nothing to humble us Protestant Christians in lives like that of St. Francis, in the civilising work of the monastic orders, in the angels of mercy whom the Roman Catholic Church sends at this hour to the suffering and the sinful? Thomas did not forget that we cannot follow Christ without serving men whom Christ came to save. On the contrary, he insists that we are to "love all in Jesus," that "for and in Christ foes as well as friends are to be dear to us." But in this age of active philanthropy, when we are too apt to "pour ourselves forth overmuch on outward things," we need the warning of the "Imitation" that we cannot, being ourselves dead, impart life to others or bestow a peace which we have not first found. The highest work we can do depends on what we are. The world has deep needs which cannot be appeased by the "religion of sensible people" or the shallow schemes which make salvation easy and every man his own redeemer.

It has been alleged with greater force that the "Imitation" lacks the cheerfulness and confidence of the Gospel. The New Testament begins with the proclamation of forgiveness; it throughout sets before us Christ's finished work as the pledge to God and man of what we are to become and in God's sight already are; it makes all the Christian life flow from the trust that we are already pardoned and the sons of God by adoption. Mysticism reverses all this, and makes our acceptance depend on a moral and spiritual



union which is always in process and of which we never can be sure. Paradoxical as it may sound, I venture to think that in the Fourth Book, which treats of the Holy Eucharist, Thomas approaches most nearly to the freedom of the Gospel. Here, at least, we have Christ's free gift of himself, the gift of one who does not wait for us, but gives himself to us that we may give ourselves to him. I am not defending the materialistic language, as it seems to me, which Thomas occasionally uses. Still, I do not believe that his central thought on the Eucharist was materialistic; I do not even believe that the central thought of devout and spiritually-minded Catholics on this subject really is materialistic. They speak of Christ's flesh and blood; they really mean, though they do not fully know it, Christ's divine self-sacrifice manifested while he dwelt "in the temple of his body." What better prayer can the most enlightened Christian make than that which we find in the Fourth Book of the "Imitation," "Thou in me and I in thee; so grant that we may both continue in one." The defect lies not so much in materialism as in the failure to recognise the fact that we eat the flesh and drink the blood of Christ in the Eucharist, only that we may realise Christ's presence at all times, feeding upon and living by him constantly and habitually.

These are the chief thoughts that have occurred while I was attempting to explain things too wonderful for me, and trying to utter in words the unutterable charm of the "Imitation." May I hope that some young reader's eye will fall on the extracts, and that he may be won to test in some time of temptation and sorrow the mysterious power of the "Imitation of Christ?"

W. E. ADDIS.

#### THOMAS PARGETER'S (OF FOX-COTE) CHARITY.

THE 31st annual meeting of the Trustees of this Charity was held at the offices of Messrs. Harding and Son, 32, Waterloo-street, Birmingham, on March 21, the Rev. A. W. TIMMS in the chair. The other Trustees present were the Revs. Henry Eachus, E. D. Priestley Evans, Henry McKean, J. Hardinge Matthews and A. H. Shelley.

Apologies for non-attendance were read from the Revs. Joseph Woods and L. P. Jacks.

The Rev. Joseph Wood was elected chairman for the ensuing year. Mr. F. H. Jordan, manager of Lloyd's Bank (Temple Row Branch), Birmingham, was elected treasurer. The Revs. E. P. Hall, and Henry McKean were elected auditors, and Mr. Charles Harding, was re-elected secretary of the Trust.

It was reported that the number of annuitants at present on the books of the Charity is 107, 96 of whom receive £20 each, and eleven, being sisters, £16 each. The names on the register of applicants are at all times very largely in excess of the vacancies which only occur upon the deaths of annuitants.

Donations of £18 19s. from the executors of the will of the late Miss Marie Beauchamp and of £20 from a friend of the late Miss Pargeter, foundress of the Charity, were reported, and also a subscription of £100 a year from a friend of the Charity has been continued. The Trustees acknowledge with much satisfaction the increased funds which are thus placed at their

disposal and which enable them to extend the benefit of the Charity by assisting a larger number of unmarried ladies of 55 years and upwards, who, in the words of the scheme, "have made a strenuous but unavailing effort to support themselves" and who have no relatives to whom they can look for help.

### CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

#### "TWO OPPOSING TENDENCIES."

SIR,—I have read with great interest Mr. Fripp's letters in THE INQUIRER on the above subject. Applying his arguments to my own position, I have felt surprised and startled at the conclusion to which they seemed to lead me: that after having made great sacrifices in view of gaining theological liberty, I had committed the singular mistake and inconsistency of surrendering that dearly-bought and highly-prized liberty by connecting my congregation and myself with the B. and F. Unitarian Association, and by endeavouring to spread the principles of Unitarian Christianity.

But happily I do not feel obliged to accept such a painful conclusion. Neither my church nor myself have compromised our liberty in the slightest degree. I cannot see that I am bound in any way and by anybody to remain a Unitarian: I am free to renounce Unitarianism tomorrow should my conscience make it a duty to do so. My people are not bound in any way and by anybody, and certainly not by their pastor, to accept my Unitarian teaching: they are free to withdraw their support and to leave the church, or to request me to leave it and go elsewhere, if they are dissatisfied with my teaching and do not think it any longer consonant with their views of truth, or sufficient for their spiritual development.

But if I understand Mr. Fripp rightly, the very fact of endorsing certain doctrines, religious or theological, is an abdication of religious liberty. I cannot see that. I cannot preach empty words; I cannot teach without teaching something, and I must therefore hold doctrines of some sort. I suppose Mr. Fripp teaches something. I suppose he teaches the existence of God, and that is a doctrine in opposition to the doctrine of Atheism; I suppose he teaches the love of God, and that is a doctrine in opposition to the doctrine of Pessimism; I suppose he teaches the right and duty of individual free thought, and that is a doctrine in opposition to the Catholic doctrine of the absolute authority of the Church. All these are doctrines just as much as the doctrine of the simple Unity of God in opposition to Trinitarianism. I suppose Mr. Fripp's church members hold some doctrines—for they cannot be without some beliefs about God, the soul, duty, immortality, to guide and uphold them in life; and I am pretty sure that their beliefs or doctrines are in general agreement with those of Mr. Fripp; otherwise, if they differed fundamentally, it would be impossible for Mr. Fripp's hearers to find encouragement and edification in listening to his teaching Sunday after Sunday.

It is clear to me that every minister and every church must hold some definite doctrine for the time being, be that doctrine Unitarian, Presbyterian, Quaker, Methodist, Anglican, Swedenborgian, or anything else.

A church, therefore, does not renounce its liberty in holding a certain doctrine, in establishing in its midst the teaching of that doctrine, in propagating that doctrine beyond its borders. It does not either renounce its liberty in assuming the name—Unitarian, Presbyterian, or whatsoever it may see fit—which plainly sets before the public what that present doctrine is.

The limitation of freedom only begins when a church changes its doctrines into dogmas, fixed and unalterable, shutting out future progress, makes them binding as conditions of membership or of salvation, and seeks to impose them as formulas *ne varietur* upon the future generations which will make use of the church building.

To my mind, the accusation of encroaching upon religious liberty lies at the door of those who say to the Free Churches: You are not free to assume, even for the time being, the name of Unitarian, because it is a doctrinal name; you are not free to let the world know, by the use of that name, what your present religious standpoint is.

If Free Churches are not free to call themselves Unitarian because it is a doctrinal name, then I ask what right Mr. Fripp has to place the worship and service of God at the basis of the Free Churches; several doctrines are surely implied in those words, the worship and service of God. Such doctrines seriously limit the freedom of the ethical culturist, the positivist, the materialist, who might say to Mr. Fripp: Be respectful of our freedom; do not teach any religious doctrines whatever; leave God out, and preach morality pure and simple.

Mr. Fripp would reply: I preach the doctrines I think it my duty to preach at present. I do not oblige you to listen to my teaching; I leave you free to set up the teaching you prefer. I do not damn you for your beliefs or disbeliefs. But I consider the worship and service of God a true, a right, a useful thing. Respect my liberty in so thinking as I respect yours in thinking the reverse.

That is just what we members of the B. and F.U.A. and of Unitarian Churches say to Mr. Fripp. We have no thought whatever of obliging you or your congregation to accept the doctrines of Unitarianism or to take the name of Unitarian of which you have such a dread. We recognise your entire liberty not to do so. But we claim for ourselves the liberty to consider the doctrines of Unitarianism as, at present, the closest approximation to religious truth; and therefore the liberty to preach, propagate and support those doctrines; we claim the liberty to connect ourselves with a doctrinal movement or association. And we cannot understand by what freak of logic such complete liberty all round is construed into a limitation of religious liberty.

Brussels.

JAMES HOCART.

SIR,—You ask me to write in a letter what I tried to express hurriedly and late in the evening at the North-East Lancashire Mission annual meeting last week. Mr. Roper had made a vigorous attack



upon Mr. Fripp's recent articles and the *Christian World's* support of him. It was not true, he said, that "any Wesleyan Bethel in a country village has a deeper sense of the work of Christ" than our Forward Movement with its "strong, united effort to make anti-Trinitarians." Further, he did not wish, with Mr. Fripp, for a church to which leading Evangelicals and Anglicans could equally belong. He was very sure that any church which was broad enough to include the Rev. H. P. Hughes among its members would soon become too narrow for himself. He further said that it was impossible to separate religion and theology, and that it was our peculiar and most honourable task to make people understand what we believe. This speech seems to me important, because it suggests certain fundamental differences between Mr. Fripp and his opponents.

Those who have attacked him have gone off, for the most part, upon two comparatively unessential points. They have said that his reading of our history is often wrong and that the word Unitarian ought not to mean what he says it means. No doubt it is pleasant to feel the support of one's ancestors in any course we think it right to adopt, and Mr. Fripp, with his strong love for antiquity, would be peculiarly susceptible to this pleasure. But whether Mr. Fripp is right or wrong—and I do not pretend to judge—his contention is unaffected that it is our duty to be Catholic Christians to-day.

And so also it is most important to recognise that Mr. Fripp's contention is not essentially about *names* but about *things named*. The word Unitarianism, say his critics, shall henceforth mean, does mean even now when commonly used by us, not mere anti-Trinitarianism, but a free spiritual undogmatic religion. To quote Pascal in his first Provincial Letter:—"I agree to all you say: for I never argue about a name provided that you explain clearly the sense you wish it to bear."

Probably I part company here with Mr. Fripp, who has spent more energy in abusing a mere name than seems to me at all worth while. But the essence of the matter with him is not the meaning of a name, but the nature of a thing. Are our Free Churches, whatever you call them, really as undogmatic as they think themselves? Do they stand for a Catholic religion? Would they really welcome union with other communities? And is their gospel essentially spiritual? Mr. Roper, at any rate, would evidently not welcome a union with Mr. Hugh Price Hughes, and he puts his finger on the essential difference between Mr. Fripp and himself when he said we must invite the people to come and hear what we believe. I have been doing that at a Leicester Board-school recently on two or three occasions, and see no harm in such work, but it is not preaching the gospel. The Wesleyan Bethel does not say, "Come and hear about Wesleyanism"; it says, "Come and hear about Christ," and the analogue to that orthodox appeal would be for us to say, "Come and hear about God." "I will declare what the Lord hath done for my soul," that is the common note of the Wesleyan Bethel to which Mr. Fripp points us. "I will declare what my mind thinks about the Lord," that is, too often, the note of our churches. The one is religion, the other theology. The one

says, "Thus saith the Lord," proclaiming moral principles: the other "Thus think I about the Lord," dwelling upon intellectual differences. The answer to all this is that Mr. Fripp and we who agree with him are entirely wrong in thinking that our churches care for dogma. You yourself said a few weeks ago "Whatever else we may be, we are an undogmatic people." "If so," remarks the *Christian World*, "it is unfortunate that they have been hitherto so unsuccessful in persuading the outside world of the fact." I cannot help thinking that the outside world may be partly right. Our unfortunate name may make them think us more dogmatic than we are, but the thing for which the name stands is probably a little guilty too. It was said of the Comus revellers by Milton,—

And they, so perfect is their misery,  
Not once perceive their foul disfigurement.

I sometimes wonder whether we are not doctrinally in that condition. We are always protesting that we are undogmatic, and yet many of our organisations are steeped in dogma; and I am appalled sometimes when a sudden chance enables me to see the immense quantity of it in myself. Of course the prophetic spirit is a difficult thing to obtain, and yet there are many local preachers, many Salvationists, who have it far more than we. Amidst the great religious movements of our time, the first thing needed by us is,—

The far-off touch of greatness which knows  
well

It is not great,

and the spirit which turns to orthodoxy, with its splendid power for good over human souls, asking not where is it wrong, but where is it right. It is in the power to appeal to the true life of the soul that most of us must confess ourselves weak. That is the charge which I understand Mr. Fripp to bring against us, and if it opens our eyes in the least degree to our own poverty, we ought to be most grateful to him.

HENRY GOW.

Leicester, March 23.

#### BOYS' BRIGADES.

SIR,—I notice in this week's issue of *THE INQUIRER* a paragraph in relation to the formation of Boys' Brigades in Unitarian Bands of Hope and Societies. Everyone interested in the right training of the young must sympathise with the discipline, the health-giving gymnastic training and lessons of obedience afforded by these Drill Companies. But I think many of your readers, even though they may believe in the terrible necessity of war, will deprecate any training which teaches the young to think lightly of the sacredness of human life, or lends a false halo to the awful vocation of the soldier.

A Boys' Lifeguards Brigade has been established at Colne, in Lancashire, by the Rev. T. A. Leonard on non-military lines, with the object of teaching boys "to be obedient, reverent, to help others, to forgive injuries, to be unselfish, and at all times to live at peace with others." The motto of the Brigade is "I serve." The boys have ambulance, fire and life-saving drill, a monthly march out, and a uniform, consisting of cap and belt. A roll of honour is hung up on which shall be inscribed the name of any member who

shall distinguish himself by doing a deed of true heroism, saving life from fire, drowning, or any other peril. It has been found by experience that the discipline and good habits attendant on military drill are taught equally well in the Lifeguards Brigade, and surely it is obvious that the rest of the training therein furnished is in harmony with the spirit of Christ, which we try to instil into our Band of Hope members and Sunday scholars.

Mr. P. S. Davies, Norfolk-street, Colne, will answer inquiries concerning the Boys' Lifeguards Brigade.

March 22nd. FRANCES E. COOKE.

#### LEIGH.

SIR,—It has come to the knowledge of the officers of the North and East Lancashire Unitarian Mission that a printed letter, addressed ostensibly to them, and signed by three ex-members of the Leigh congregation, has been circulated in various places.

To the letter, as a whole, we, as officers of the Mission, give an emphatic denial. The severance of the late minister's connection with the Leigh Church by the General Committee was the unanimous action of twenty-five representative ministers and laymen, after a long and searching inquiry. We place that carefully-considered verdict against the allegations contained in the letter referred to.

For ourselves, and at the request also of the General Committee, we ask you to allow this rejoinder to appear in your next issue, because we do not know how else to reach those to whom the letter may have been sent.

THOMAS H. HOPE, Chairman.

J. J. WRIGHT, Vice-Chairman.

R. TRAVERS HERFORD } Secs.

EDWARD PARRY }

THOMAS HARWOOD, Treasurer.

Bolton, March 30.

#### PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to *THE INQUIRER* will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

*Sermons.* By Canon Wilberforce, D.D. 5s. (Elliot Stock.)

*Did Charles Bradlaugh die an Atheist?* By H. B. Bonner. 1d. (A. and H. B. Bonner.)

*Regenerated London.* By J. Parker, D.D. 3d. (J. Bowden.)

*A Study of the Saviour in the Newer Light.* By A. Robinson, B.D. 7s. 6d. (Williams and Norgate.)

*An Unknown People.* By E. Carpenter. 6d. (A. and H. B. Bonner.)

*The Century, St. Nicholas, Nineteenth Century, Macmillan's, Cornhill, Magazine of Art, Family Magazine, Church of England, Good Words, Sunday Magazine, New World, Contemporary, New Orthodoxy.*

EPPS'S COCOAINE.—Cocoa-Nib Extract (Tea-like).—The choicest roasted nibs (broken up beans) of the natural Cocoa, on being subjected to powerful hydraulic pressure, give forth their excess of oil, leaving for use a finely flavoured powder—"Cocaine," a product which, when prepared with boiling water, has the consistence of tea, of which it is now, with many, beneficially taking the place. Its active principle being a gentle nerve stimulant, supplies the needed energy without unduly exciting the system. Sold only in labelled tins. If unable to obtain it of your tradesman, a tin will be sent post free for 9 stamps.—James Epps and Co., Ltd., Homœopathic Chemists, London.



## OBITUARY.

### THE REV. THOMAS HUNTER.

WE deeply regret to record the death of the Rev. Thomas Hunter, at one time closely connected with the Editorial Department of this paper, and still more widely known as the Librarian and Secretary of Dr. Williams' Library, London. Mr. Hunter died on Thursday, the 24th ult., after a long and severe attack of influenza, at his home, Radway, Sidmouth, having completed his eightieth year on the previous Monday.

Mr. Hunter was one of the sons of Mr. Hunter, of Cairncastle, co. Antrim, who farmed a large estate in the neighbourhood, and was the principal member of the old Presbyterian congregation of that town. Thoughtful and studious, our friend showed from boyhood a marked taste for literature and study, and after the usual school training was sent at an early age to the Royal Academical Institution at Belfast, the precursor of the Queen's College, where, under Dr. Bruce, the Principal, he pursued the Arts' course and passed the examinations, considered equivalent to a University degree before the Queen's Colleges were established. After his Arts' course he attended the Theological Department, then under the Rev. Dr. Montgomery and the Rev. J. Scott Porter, and entered the ministry in the year 1843. His first settlement was at Ringwood, in Hampshire, from 1843 to 1845. From Ringwood he removed to Diss, in Norfolk, from 1845 to 1847; then to Chesterfield from 1847 to 1854. He next succeeded the Rev. John Gordon at Coventry in 1855, and remained there until 1860. Thence he removed for the second time to Ringwood, in which secluded little town he had a peaceful and happy ministry from 1860 to 1864. Mr. Hunter from early life was constitutionally delicate, and he had neither the inclination nor the physical strength to become a popular preacher or a vigorous platform orator. But he had the command of an easy and graceful English style; his sermons were always thoughtful and well-composed, and interested cultivated hearers. He had a high ideal of the position and duties of the Christian minister, and his kindly and social nature made warm and lasting friends in his various ministerial settlements.

While at Ringwood for the second time Mr. Hunter became a frequent contributor to *THE INQUIRER*, and was brought into close relations with the Editor of that time, by whom he was introduced to the Trustees of Dr. Williams' Library at the time of a vacancy occasioned by the retirement, after long service, of the late Mr. Richard Cogan. After an interval filled by the late Rev. J. H. Ryland, Mr. Hunter was appointed Librarian in the year 1865, and continued in that post until the end of the year 1885. Mr. Hunter entered upon his duties as Librarian, and afterwards Secretary also, at the time of a crisis in the history of this venerable institution. In 1864 the old historical premises in Red Cross-street were taken by the Metropolitan Railway Company, and the Library was temporarily transferred to a private house in Queen's-square, Bloomsbury. A handsome and commodious building was erected at Grafton-street, near University College; a house adjoining to which was

purchased as a residence for the Librarian. Here Mr. Hunter found the true work of his life, and threw himself into congenial duties with characteristic ardour for nearly twenty-one years. He often affirmed that a library was a real University for those who knew how to use it aright. He delighted in nothing more than in guiding younger students in their reading, and greatly valued the friendships he formed with not a few eminent Divines and scholars of various denominations who were in the habit of resorting to the Library. The wise policy of the Trustees in making it more widely accessible to all who desired to consult a Library which is singularly rich in stores of old Puritan and Ecclesiastical Divinity was admirably seconded by their Librarian. The Library was never before so widely useful as during Mr. Hunter's librarianship. Several scholars who have availed themselves of material in Dr. Williams' Library which could be found nowhere else, have acknowledged in their published works their debt of gratitude to Mr. Hunter for efficient and courteous assistance. Mr. Hunter, as we have intimated, enjoyed the happiest years of his life in this work, and it was a great sorrow to him when, towards the end of the year 1885, he felt compelled to resign his post on account of advanced age and increasing infirmity. The following resolutions were passed by the Trustees at their quarterly meeting on January 28, 1886:—

Resolved, that at this first meeting of the Trustees after the Rev. Thomas Hunter's retirement from the Trust, the Trustees desire to record their high sense of the value of his services for a period of nearly twenty-one years as Librarian and Secretary; especially in connection with the Library, the usefulness of which has so largely increased through his exertions, and they beg to assure him of the continuance of their warm feelings of personal regard.

Resolved, that the cordial and grateful thanks of the Trustees be presented to the Rev. Thomas Hunter for the large amount of labour he has bestowed on the preparation of the Supplementary Catalogue, containing the additions made to the Library from 1877 to 1885, and that he be requested to accept the sum of twenty-five guineas as a slight acknowledgment of this voluntary and valuable work.

On his retirement from the Library, with many other private testimonies of personal respect and affection, Mr. Hunter, after a brief interval, removed to Sidmouth, and in his quiet retreat at Radway spent the closing years of his life. Here, however, he still continued to work on behalf of political and social movements, in which he had always been deeply interested. An ardent Home Ruler and Liberationist, he became one of the leaders of the Liberal party in the little Devonshire watering-place, and found occupation for his facile pen in frequent contributions to the *Devon Weekly Times*. An accomplished and courteous scholar and gentleman, he was brought into friendly relations with many of the principal inhabitants of the town, and the last few years of his life, if the least eventful, were, perhaps, the serenest and happiest of his long career.

For three or four months in the early part of 1872 Mr. Hunter occupied the editorial chair of *THE INQUIRER* during the illness of the Editor of that date. It was the time of what is known as the "Building Controversy" respecting the nature of the Trust for the proposed hall

to be erected for the British and Foreign Unitarian Association. Party spirit ran high, and Mr. Hunter, with the concurrence of the Editor, threw the whole influence of the paper in favour of the Open Trust principle, so powerfully advocated by Dr. Martineau and others of our leading ministers and laymen—a controversy happily settled by the conversion of Essex Chapel into Essex Hall with a perfectly undogmatic Trust.

Mr. Hunter was a decided Unitarian in his personal convictions, but of the moderate and conservative type, and cared little for mere speculations or questions of dogmatic theology. Born and educated in connection with the Liberal and Remonstrant section of the Presbyterians of Ulster, he was a signal specimen of the old type of Presbyterian minister, now, unfortunately, little known on this side of the Channel. It must be acknowledged that he had little interest in Unitarian denominationalism, and was averse to "forward movements," theological controversy, and "aggressive propagandism," all which he regarded as only another form of sectarian dogmatism. Perhaps he was too much of a pessimist in denominational matters. He often affirmed that there was no future for Unitarianism as a distinctive sect, while he had the firmest faith in its central principles as advocated by the broad and unsectarian thinkers of the age. In common with Dr. Martineau, he preferred a church which had no dogmatic name—open to those who called themselves "mere Christians," and rejected all party names. On Mr. Stopford Brooke's withdrawal from the Church of England, Mr. Hunter became, and continued to be, a member of Bedford Chapel until his removal from London. It would be interesting, if space allowed, to give some extracts from Mr. Hunter's voluminous correspondence with the present writer, illustrative of his views on theological and other questions. His was essentially a spiritual religion, deeply rooted in the heart and manifested in practical righteousness.

Mr. Hunter was married to Sarah, eldest daughter of the late George Filliter, Esq., of Trigon-hill, near Wareham. He left one son, Surgeon-Major Bernard Hunter, now on Civil Service in the Central Provinces of India.

The remains were interred on Monday in the beautiful cemetery at Sidmouth, the Rev. H. M. Dare officiating.

T. L. M.

### THOMAS HENRY RYLAND.

In the quiet churchyard at Harborne, Birmingham, within a short distance of his beautiful homestead at Woodcote, and in the presence of a group of attached friends and relatives, the remains of Thomas Henry Ryland were laid to rest on Wednesday, March 30, by the Rev. J. C. Street, of Shrewsbury.

Mr. Ryland was one of a famous and well-known family in Birmingham, and had long occupied a prominent place among those who have given grace and strength to the sturdy Nonconformity of the Midlands. He was one of those who were earliest attracted to the preaching of George Dawson when he first came to Birmingham, and he became one of the founders of the Church of the Saviour. From first to last he stood manfully by the old church, being present when its



foundation-stone was laid, an interested auditor of the first sermon preached within its walls, and his form towered among those who listened to the final sermon preached in the same church by the Rev. J. C. Street, when the congregation over which Dawson presided was dissolved. He was faithful to the fortunes of the church from first to last, and its latest pastor naturally said the last loving words over his honoured remains.

For many years of his life Mr. Ryland was an active business man, but it is now more than twenty years since he retired. He was an ardent reformer, and associated with all the great movements which have rendered the present century so remarkable in the history of the world. Bright, vivacious, energetic, with a singularly retentive memory, he was able to interest all with whom he came in contact by his out-of-the-way knowledge and by his picturesque descriptions of the scenes and events of days long past.

He was a welcome guest wherever he went. His sunny smile and cheery voice brought happiness into every circle into which he came, and his fine commanding presence drew all eyes upon him.

He will be greatly missed by a large circle of friends, but most of all by a group of near relatives who bear his name, and who continue to sustain its honour and reputation.

The cup of his life was very full, and with a thankful heart he enjoyed the blessings God bestowed upon him; and now he has passed into the home of the dear Father whom he loved so well.

J. C. S.

#### MR. SAMUEL GREENWAY.

THE congregation of Lodge-road Chapel, West Bromwich, have sustained a severe loss in the death of Mr. Samuel Greenway, which occurred last Sunday morning. Mr. Greenway's family have long been connected with Midland Unitarianism. His father (Mr. William Greenway) was for nearly fifty years a teacher in the Birmingham Old Meeting Sunday-school, and he himself was a member of the same school, first as scholar and afterwards as teacher, for many years. In youth and early manhood he was attached to the Old Meeting Congregation. When the Church of the Messiah was built he joined the society worshipping in it, and remained a regular attendant at the services, and a staunch supporter of all the devotional and charitable causes connected therewith until the last few years of his life. These were passed at West Bromwich, where he was a most loyal and valued helper at Lodge-road Chapel.

Mr. Greenway was several times chairman of the Vestry Committee of the Church of the Messiah, director of the Ministers' Benevolent Society, Trustee of the Unitarian Brotherly Benefit Society (of which he had been a member since 1846), Trustee also of the New Meeting Provident Institution and of Kingswood Chapel, and treasurer for many years of the Laurence-street Domestic Mission; and he served on the Committee of the Protestant Dissenting Schools and the Church of the Messiah ministry to the poor. At the time of his death he was a member of the Lodge-road Chapel Vestry Committee, of which he had previously been chairman.

He was well known in business circles,

first as senior partner in Greenway, Clive, Vale and Co., and afterwards as a director in Samuel Greenway, Limited. In politics he was a Liberal Unionist, but the most active period of his political life was before the schism in the Liberal party. He took a keen interest in the old Birmingham Liberal Association, and was a member of the Executive Committee, and for seven years chairman of St. Mary's Ward.

Mr. Greenway was 73 years of age. He leaves a large family of sons and daughters, several of whom are continuing the family tradition of useful work in our Midland churches.

### THE CHILDREN'S COLUMN.

I ONCE asked a number of boys and girls to tell me the meaning of the word "parable," and from almost all of them came the answer, "A parable is an earthly story with a heavenly meaning," though what that sentence stood for they had scarcely any idea; it was learnt from "Questions and Answers" at school, and that was enough.

Now I wonder what you would say. How many of you know the actual meaning of the word? The week before last you read how we came to have the words "preach" and "sermon"; let us begin our column this week by something about "parable." It is made up of two words, *para* and *bola*. *Para* you find also in "parallel." Parallel lines are lines which lie side by side, *para* meaning "by the side"; and *bola*, suggestive of our English word "ball," meaning something thrown. So we may say that "parable" means "something thrown by the side."

But what has that to do with the story parable? you may ask. Well, let us imagine that all the boys and girls who are reading this column, or who are having it read to them, are gathered together in the room where I am writing. See, I am looking round at you all, and I notice one boy with eyes fixed on me, listening with all his might. That boy is worth talking to. I want to call the attention of the others to his earnestness, but how can I do so, not knowing his name. This will do it: I will roll up my handkerchief in a ball and throw it alongside; that will point him out.

Now is not that the work of a parable story? When Jesus wanted to teach his followers to be compassionate, he tried to awake their sympathy with suffering by the story of the man who had fallen among thieves; when he wished to warn them to be diligent in good works, he told them of the woman who searched for her lost money; and when he wished to make them repent of their sins, he threw alongside the beautiful story of the Prodigal Son.

And I think we love parables to-day as much as did the people who lived in olden times; and if you look we shall find them wherever we turn our eyes—not only in the trees, and birds, and in what is usually called Nature, but in our daily lives also.

Here is a very homely one for you. If you belong to a large family, and have elder sisters and brothers, I daresay mother sometimes takes the dress that sister has outgrown and makes it up for you; or she contrives knickerbockers for little Tom out of Sam's cast-off ones. How does she set to work? We will suppose

it is Mary's dress being cut down for Bessie. It is unpicked, and the stuff is spread out on the table before her. Oh, dear! how faded it is just where those folds have been. And look, how thin the stuff has worn in front; and there, at the side, is a hole where that coal went through when it jumped out of the fire last week.

Tom comes into the room, and says, "You can't do anything with that stuff, mother; I wouldn't try, if I were you." But mother only gives one of her cheery smiles, and calls his attention to the bits that are still sound and unfaded, and bids him wait a bit before he condemns the stuff as unfit. After a few days Bessie is sent up into mother's bedroom to fetch the dress that is hanging behind the door, and Bessie returns with a radiant face, bringing her frock made up "quite like new," as she says. The scorched hole has been cut away, the thin parts put where there will not be much wear and tear, the faded streaks hidden under the folds; and see, the whole dress has been made serviceable and sound, as well as dainty.

Who can guess the truth which lies by the side of this incident, which is such a common one in our family homes? Take five minutes to think, and then see who has the best answer to the riddle. Ah! mothers teach us all, in this work of theirs, what is the best way of taking up our lives. We have to take them as they are, not grumbling that there is a hole here or a streak there; we must look at the hopeful, at the bright side, and make our garment of Life as sound and as beautiful as we can.

Some of you know that I have a good deal to do with little invalid children who come to be nursed up at Winifred House. Several of the boys have disease of the back, and these can never be strong enough for hard work. Philip was one of these. His great wish was to be a sailor. But it was no use wishing; the power for such a career was gone, as completely as the stuff which had been burnt out of the dress. Still, his garment of life had bright places; he had a correct eye and a talent for drawing. So he was put to learn carving, and managed to do it so well that he was allowed before very long to do certain parts that were usually given only to men.

Albert's father had been a gardener, and he thought he would like to be one too. But he was crippled in the back, and could never manage outdoor work—life's garment had a very thin place there. Still, there was a way of so arranging it that that part might be saved from great strain. His bright spot was his love and talent for music, which we discovered, almost by accident, while he was with us. So we are helping him to learn music, and we hope some day that his life's dress will be even more beautiful than the one he first longed for.

Yes, we all have bright portions and we all have imperfect patches; the secret of making a success out of our lives is not to spend our time in useless wishes, but to see first what in our lot *has* to be, what is, that is to say, actually beyond our control, and to accept that without useless grumbling, and then to look well for the things which remain, for from these we can, if we will, make a garment of our life that shall be sound, well-fitting, and beautiful. AUNT AMY.



# The Inquirer.

ESTABLISHED 1842.

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THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

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LONDON, APRIL 2, 1898.

## THE COMING FESTIVAL.

DURING the coming week the thoughts of the great majority of our people will be occupied with the Easter holiday—one of the few national holidays in which nearly everyone has a part. And very many will pay no heed to the religious festival, which in the Christian Church gives to Easter its deeper meaning. We cannot grudge the rare day in the open country to hard workers who have too few such opportunities of rest and refreshment, but we could wish for our whole people, wherever they may be on Good Friday, and however they may spend the day, that they might carry with them some earnest thought of what the day commemorates, of the great self-sacrifice, of the shadow of the Cross on Calvary, and all that it has meant in our human life.

The Communion Service on the Thursday evening before Good Friday, annually held in some of our churches, seems to us one of the most natural and beautiful of special services. There is a reality in that commemoration, which has power to bring the disciples, even in the midst of our modern life, very near to the heart of CHRIST, and to renew with special vividness the pathos and the undying gratitude linked with our thought of the MASTER'S death, and the triumph of his spirit, which death could not touch. And so with the service on the morning of Good Friday, the special commemoration has a moving power, which is salutary in a life so apt to be forgetful of sacred things.

There are this year special reasons why we should be mindful of the deeper meaning of the Easter festival. As a nation we need the awakening

and cleansing power of the MASTER'S spirit, we need the strength of that Righteousness, which is the power of the living God, in which he lived and died, and for ever lives. We ought not, perhaps, to say that we need it more than ever before, but there are circumstances in our national life to-day which ought to make us realise with fresh earnestness the need, and which should call us to something more than a light-hearted holiday.

It ought not to be a matter merely of excited interest that our troops are now fighting on the borders of the Soudan, and men are being slaughtered in savage conflict. Whether this war was just and inevitable or not, we do not now express an opinion; but it should make us ask, as we follow the fortunes of our troops, whether it is nothing but the glory of victory that fires our blood, or whether we ourselves should be ready to suffer and, if need be, to die in such a cause, believing that we served the truest interests of justice and humanity.

But there are other rumours of war, and the vehement conflict of interests in Africa and in the Far East. We do not know what these coming days may bring, but we do know that there is a higher motive than the passionate grasping at any cost at power and commercial profit, and our prayer must be that the true honour of England may be preserved. There is a self-sacrifice to which even a nation may consent, and of this some understanding might come to our people even now in quiet vigils linked with sacred memories of the PRINCE OF PEACE.

Nearer home there are other questions to the treatment of which we might well bring a larger measure of the humanity and unselfishness of CHRIST—among them the question of prison discipline and the perennial questions of poverty and social wrongs. And then, when we have done with every other question, comes for each one of us in turn that of the gathering shadows, often linked with mortal pain, and at the end death. But not death the end, only here the ultimate peace, and the dawning of the new day beyond. This is the common lot, of which we learn so much of the deeper meaning in our discipleship, as we enter into the mind of CHRIST. He passed through mortal conflict into life, and it was the victory of perfect love. This it is to which the Easter festival recalls our thoughts—"the King's highway of the holy cross."

There is this year one thought that will be in many hearts, touching the Easter commemoration with a special solemnity and tenderness. With one heart of sympathy our people watch with the venerable statesman who in the home of many years with quietness and "serene joy" awaits his end. The burden of pain is not taken away, and yet, unshaking, he is living through these days, with a happiness beyond the power of death,

So are the shadows dissipated, and so may we learn where we must find the strength of our days. In the shadow of the cross is the noblest manhood, bent upon unselfish service, given up to truth and righteousness, surrendered in perfect love. And out of the shadow breaks the glorious light, because each one of these—truth and righteousness and love—is stronger than death, and has its victory in every living soul.

## THE MINISTRY OF A FREE CHURCH.—III.

It is the whole church that must minister, the whole company of worshippers gathered together in the presence of God. It is thus a practical aim of the inward life of each one, which is at the heart of true life in the church.

What this may mean in the midst of everyday life, what helpful power there may be in such ministry, is illustrated in a very striking manner by the testimony of the Society of Friends. Not that Friends have been always faithful to their fundamental principle, or have entirely escaped the dangers of formalism and worldliness and deadness of spirit common to all religious bodies. But they have declared with special clearness, and have shown in large measure, by the quiet strength of their religious life, the meaning of actual dependence upon God, in life and in worship surrendered to His present Spirit. This we cannot better describe than by quoting some classic passages from the Apology of ROBERT BARCLAY. Speaking of the worship of Friends he says:—

As every one is thus gathered, and so met together inwardly in their spirits, as well as outwardly in their persons, there the secret power and virtue of life is known to refresh the soul, and the pure motions and breathings of God's spirit are felt to arise; from which, as words of declaration, prayers or praises arise, the acceptable worship is known, which edifies the church and is well pleasing to God. And no man here limits the Spirit of God, nor bringeth forth his own conned and gathered stuff; but every one puts that forth which the Lord puts into their hearts; and it is uttered forth, not in man's will and wisdom, but in the evidence and demonstration of the Spirit and of power. Yea, though there be not a word spoken, yet is the true spiritual worship performed, and the body of Christ edified; yea, it may, and hath often fallen out among us, that divers meetings have passed without one word; and yet our souls have been greatly edified and refreshed, and our hearts wonderfully overcome with the secret sense of God's power and spirit, which without words have been ministered from one vessel to another.

And again, a little further on, he speaks of the power of the silent meetings:—

For not a few have come to be convinced of the truth after this manner, of which I myself, in part, am a true witness, who not by strength of arguments, or by a particular disquisition of each doctrine, and conviction of my understanding thereby, came to receive and bear witness of the truth, but by being secretly reached by this life; for when I came into the silent assemblies of God's people, I felt a secret power among them, which touched my heart, and as I gave way unto it, I found the evil



weakening in me and the good raised up, and so I became thus knit and united unto them, hungering more and more after the increase of this power and life, whereby I might feel myself perfectly redeemed. And, indeed, this is the surest way to become a Christian, to whom afterwards the knowledge and understanding of principles will not be wanting, but will grow up so much as is needful as the natural fruit of this good root, and such a knowledge will not be barren nor unfruitful. After this manner we desire therefore all that come among us to be proselyted, knowing that though thousands should be convinced in their understanding of all the truths we maintain, yet if they were not sensible of this inward life, and their souls not changed from unrighteousness to righteousness, they could add nothing to us. For this is that cement whereby we are joined, as to the Lord, so to one another, and without this none can worship with us.

This is the testimony of Friends in the early days of the movement, and it sets before us an ideal of united spiritual worship, to which no church that hungers for the true life can be indifferent. The methods of worship are various, but in every one there must be that demonstration of the Spirit and of power, and the worshippers must be *sensible of that inward life*, into which they are gathered in the very presence of God. This will test the vitality of every church, and, conscious of what too often passes as united worship, the honest conscience will ask: Where is the kindling power of this hidden life, which reaches out and touches other hearts? Why do not the hungry throng our doors asking to be fed? Do not let us say, it is the people's fault, that they are dull and insensible, or that they are given over to unreason and a love of superstitious rites. Let us rather see to it that we are more worthy to serve their deepest needs, that we may have in ourselves the power of ministry that is sufficient to lay hold of men and compel them to come in, that they may hear in our prayer and pleading the very word of God.

Truly to minister there must be prayer in the church. That is the great need, to learn more truly to pray,—not one alone, set apart to conduct a service, but the whole people, as gathered into the life, quickened by the one spirit. They must come not as listeners, but themselves to pray. Then does the meeting-house become indeed a place of prayer, and the church lives in the power of prayer, which never ceases to attract and minister to every human need.

There are different methods and forms of prayer, but in all the same need of the one spirit. Where a liturgy is used, the great words of devotion take hold of us and lead us into the right attitude of prayer. Thus, when we repeat the collect, "O God, who art the Author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom," we rest in the words, we surrender ourselves to the spirit of the life of which they speak. That life is stirred anew in us and reaches up to God, and this is prayer. Will anyone say that it is not, that

God cannot be with us then and give us clearer vision of that great truth and fresh energy of life?

With what is called free prayer it is different. Our first surrender then is not to the thought suggested by the immemorial words of prayer, but to God Himself. We are silent, we seek His presence, and in His presence speak what simple words of trust, of gladness, of desire for truer life spring naturally to the heart. So, at least, it ought to be, though, too often, it is not. The minister at a stated time is expected to pray, and whether he has words written down or not, he must utter something and begin with words, when perhaps silence were far better. They are words of prayer he speaks, but very likely are not yet prayer to him; and sometimes it goes on so, and he makes an eloquent utterance, but there is not a breath of prayer in it. It is a terrible thing to be a popular preacher with what is called a gift in prayer! What must be sought, above all things, is simplicity in prayer—simplicity and truth, that he who speaks may really pray and so kindle other hearts to prayer.

In a minister's life it must be a constant burden that he has to pray in public with his people, with the needs of many laid upon his heart—a burden that must be with him not only in the hour of public worship, but throughout his daily life. If it is not, there will hardly be a true power of ministry in him, neither he nor his people will be satisfied. But it is a burden to be borne not with sorrow, but with earnest reverence and frequent gladness of spirit. Truly to lift up the prayer of a gathered people, to be with them in the very presence of God, is surely the supreme act of public ministry, and when it is given to a surrendered heart, with free utterance and power, it is a most sacred privilege and an unspeakable joy.

To such service in most churches a special minister is set apart, but not to take from the gathered people any of their own privilege and responsibility, only that he may quicken in them a deeper sense of the purpose for which they come together. They and he together are the living church, and the power of ministry must be nurtured and expressed in their common life.

#### GODWARD.

On with the years! nor let us stay  
To linger over dying fires!  
Cast custom's broken moulds away,  
That shape not as our heart desires!  
And let us dare to act, and prove  
If there be truth in Truth or Love!

With the resistless might of Spring,  
That from dark Winter's bondage  
breaks,  
Thro' fear and doubting, let us wing  
Into the light God's service makes!  
The world were easy to redeem  
Would Faith dare do what Love dare  
dream! —E. B. Betham.

#### WESTERN UNION OF UNITARIAN AND FREE CHRISTIAN CHURCHES.

THE annual meeting at Exeter (March 23 and 24) proved to be one of the most useful and successful that have been held during recent years.

On the Wednesday morning, service was conducted in George's Meeting by the Rev. J. Fisher Jones, who has lately settled at Cheltenham. The sermon by the Rev. F. K. Freeston was admirable and timely—emphasising our free theological position, protesting against all narrowness, whether among those who were imbued with the current ecclesiastical ideas, or on the part of others who would forget the heritage won for them by men of old. Mr. Freeston contended that our churches were of no slight importance to the world, for they held the key to true religious re-union.

It was satisfactory to find that every church in the district had sent its minister with the exception of three, notwithstanding the great distance of Exeter from many of them. In most instances there were delegates also present, whilst the neighbouring churches—Taunton, Ilminster, and others—sent parties of friends. All were most hospitably entertained by the congregation of George's Meeting at luncheon, presided over by the Rev. T. W. CHIGNELL, and at tea.

Very little time was lost during the day. In the afternoon the president, Rev. F. W. STANLEY, took the chair at the Business Assembly. In his address he dwelt on the pleasure it gave the Union after an interval of many years to meet again in a city with such traditions as Exeter. But he contended that their work was not to sing *Te Deums* for the dead, but to fulfil a noble mission in the present age. Were it not presumptuous, he would borrow the words of their chief dramatist, and say that "Like little body with a mighty heart," their church yearned over the whole realm of religion. They deplored dogmatism and narrowness, and rejoiced in charity wherever seen. Referring to the sermon preached before the Union in 1798, which considered "consolations which should support a cheerful frame of mind under their discouragements," he said it was "consolation" that after 100 years they were the vanguard still. No fairer ideal of intellectual freedom and charity had superseded the charter they had received from the dead. There was no vaster thought of God, though the universe had widened and become instinct with more marvellous life during these generations. He protested against insinuations that their theology was at fault, or their ministers. They were few and separated because of the society and heresy difficulty. But he concluded by urging them to work, to speak as prophets of God against the sloth and inaction of the time, against all pretence, against everything which, in priest or people, belied the Christian life on earth. Let them make their influences as numerous as the units forming their churches, let them kill apathy by inspiring effort, and no stroke would be in vain.

The report, of which Mr. WILLIAM COLFOX, J.P., moved the adoption, was satisfactory.

The treasurer, Mr. P. J. WORSLEY, J.P., pointed out that the number of subscribers had increased by one-third during the year. He was heartily thanked for his services



in that direction. The loss of an old friend and former treasurer, Mr. William Butcher, was not forgotten; a feeling resolution, proposed by Mr. G. PHILPOTT and seconded by Mr. J. K. CHAMPION, was passed in silence.

Hearty thanks were given to Rev. F. K. Freeston and Rev. J. F. Jones, on the motion of Major-General JACOB.

Mr. C. FENTON, representing the B. and F.U.A., received a cordial welcome, and replied to a resolution of thanks moved by the Rev. GEO. ST. CLAIR.

In the evening a well-attended meeting was held in the chapel, when the Rev. F. W. STANLEY again took the chair. His address was a vindication of the stand made by undogmatic churches, emphasising the fact that their secession from the Church of England was not in order to enforce a narrower basis of church membership, but a broader and more charitable one. He contended against the prevalent notion that the Church of the Thirty-Nine Articles is the most liberal of churches, and that it is narrow bigotry to urge that a man should be true to his doctrinal pledges. He concluded by reminding his hearers of forces which had to be faced by liberal Christians, and which demanded all their faithfulness.

The Rev. A. N. BLATCHFORD, who is always enthusiastically received on a Western platform, spoke a cheery word on the loneliness of our churches, appealing to the hearts of all present by his reference to the fundamentals which possess every human soul.

Then the Rev. T. W. CHIGNELL followed with an impassioned speech to which no abstract could do justice. He told how God was in all life and service, and how even in modern thoughts and movements he could discern the presence of the Eternal Power. It was a real pleasure to Mr. Chignell's friends in the district to hear his inspiring words. They wished it were possible for them to do so more frequently.

The Rev. JEFFERY WORTHINGTON followed with remarks on our influence outside our own borders, showing as he spoke his warm-hearted admiration for the good deeds of others not of his own fold.

Those who heard the Rev. F. K. FREESTON in the morning were glad of further words from him on "Misconceptions of Liberal Religion."

The last to address the meeting was the Rev. R. H. U. BLOOR, who spoke, as he justly might, on "The Moral Faculty and Religious Progress." He made an eloquent appeal for the liberty of conscience as the true test of belief.

The audience remained through the lengthy proceedings, and followed them with a closeness of attention that was marked.

According to the custom of recent years, the ministers assembled on the following morning to hear a paper and to take part in discussion. The Rev. PRIESTLEY PRIME introduced the subject, and a profitable time was spent. The ministers separated feeling that the intercourse they had had was most helpful and refreshing.

**WEST OF IRELAND DISTRESS FUND.**—The Rev. C. J. Street has received the following additional donations:—Miss E. F. Lee, £5; Eagley Operative Spinners, £1; A Friend, £1; making a total of £167 4s. 6d.

## LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.

THE annual meeting of this Association was held in the Unitarian Institute, Liverpool, on Thursday evening, March 24, the chair being taken by Mr. CHARLES W. JONES, in the absence of Mr. Joseph Coventry, the president.

The report of the Committee, which had been previously circulated among the subscribers, referred with satisfaction to the steady work being carried on at Crewe and Bootle, and to the happy prospect of the Liscard congregation in the new church and school buildings given by Mrs. Elam. Services had been held in the autumn at Garston and St. Helens; and at the former place, at the request of the local committee three theological lectures had been subsequently given, and a weekly Ladies' Reading Circle had been formed. The report included a letter from the Rev. J. L. Haigh as to the work at the Hamilton-road Mission, to the support of which the Association contributed £50 annually, in addition to placing the church buildings at the disposal of the North End Mission Society. Mr. Haigh reported steady progress, better attendance at the Sunday services, a Sunday-school of over 300 children on the roll, a settled congregation of 120 members, and an improving tone.

The treasurer's account showed a balance of £36 in hand. But this was only due to the receipt during the year of a donation, by the Rev. C. H. Well-beloved, from the residuary estate of the late Mrs. Reid. Otherwise there would have been a debit balance of £63—a deficiency on the regular income and expenditure for the year of £34.

The Rev. R. S. REDFERN reported from Crewe a year of peculiar trial, the struggle in the engineering trade, though not involving suspension of work at Crewe, having seriously affected their financial position. While the regular attendance at the Sunday services remained about the same, some special services and other efforts of the congregation had brought more encouragement. At the same time the work of cleaning and decorating the schoolroom had involved a considerably greater expense than had been anticipated, and they had a serious adverse balance to face.

The Rev. H. W. HAWKES, in his report from Bootle, spoke of the pleasure of the congregation in their new organ and of the improvements made by the corporation in the neighbourhood of the Church Hall, and chronicled the first marriage celebrated in the Hall. The numbers of the congregation, with gains and losses, remained about the same, but with a slight increase in average attendance. The number of enrolled members was 128. The various institutions connected with the church had continued a vigorous activity.

The report of the Rev. V. D. Davis as to Liscard, expressed a confidence in the soundness of the life of the church, and a good hope for its future. Having referred to the prospect of the new church buildings, the report concluded: "That the members of the congregation, who are receiving this beautiful gift, are not insensible to their privilege, and to the responsibility thus laid upon them, is amply shown by the spirit in which they are preparing to face the difficult period of transition, and to help as far as lies

within their power in the carrying out of the work."

The Sub-Committee, which undertook the arrangements for special services at Garston and St. Helens, reported that while the attendance at both places had been only small, ranging at Garston from seventy to sixteen, and at St. Helens from thirty-five to eighteen, expressions of gratitude had been received and of desire for continued services. Prior to the services, about 2,000 copies of the hymns for special services, and a leaflet of Unitarian affirmations had been distributed, and during the continuance of the services also a large number of pamphlets. Short reports of the meetings appeared in local papers.

Mr. CHARLES W. JONES, moving from the chair the adoption of the reports, dwelt on various points of interest, and referred to the fact that during Mr. Hawkes' absence from Bootle, on account of illness, the work was being vigorously carried on by the congregation, the services being taken by laymen.

The resolution was seconded by the Rev. R. A. ARMSTRONG, who expressed his conviction that it had been worth while to hold the services at Garston and St. Helens, and that, without any sensational effort, real good had been done.

The resolution acknowledging the services of the ministers engaged in the work of the Association was moved by the Rev. Dr. KLEIN, and seconded by Mr. RICHARD ROBINSON, the treasurer. The new Committee was appointed, on the motion of the Rev. W. J. JUPP, seconded by Mr. P. C. SPENCE, secretary of the Liscard congregation.

A vote of thanks to the president and the chairman of the evening, moved by Major EVANS, seconded by Mr. LAWRENCE HALL, brought the meeting to a close.

## SO MOTE IT BE.

A SOMEWHAT unusual scene in England was witnessed on Wednesday evening, March 23, in the Volunteer Hall, Atherton. This hall, the largest in the district, accommodates 1,000 people, and, at a crush, as on the occasion of some of the Lantern Services, until the numbers were limited, has held over 1,200. But Wednesday evening was not a Lantern Service; it was a great united gathering, for tea and meeting, of all the Nonconformist bodies in Atherton. Mr. Hugh Price Hughes and others might have been startled had they entered the hall and looked towards the platform, for against the walls, behind and around that large stage, the great banners of six denominations were displayed, "the Unitarian banner" (as it is called) in the centre, bearing its large and excellent picture of the present chapel where Unitarians meet for worship (the older chapel was built in 1645), and, over the picture, the words, "Chowbent Presbyterian Chapel," and under it the words "erected 1722," while on each side of this were ranged the newer and even gayer banners of the Baptists, Wesleyans, Primitive Methodists, Independents, the Valley Mission, and the Mission Hall. Let me now whisper to my reader, however, that too much must not be made of that central position of a certain banner. The fact is, the banner is so large that it could not be put anywhere else!—a hint of what Unitarianism ought to be, some will say. I was only



thinking, when I named it, what a start it would have given Mr. Hugh Price Hughes if he had seen it. The simple truth is, that we have here, in Atherton, equality among Nonconformists, and the banners referred to, arranged really without any idea of precedence, were a striking emblem of variety and unity.

The Free Church Union of Atherton, as I believe is the case in Burnley and Bury, includes all Nonconformist bodies. It would, I fancy, be quite willing to include the Anglican and Roman Catholic bodies if they wished to come in and work for Free Church principles, as, for example, freedom from State support and State control of religion, and absolute equality of all religious bodies in the eye of the law. The Anglicans and Catholics have not yet applied to join the Atherton Free Church Union! But here let it be said that neither at the big meeting on Wednesday evening, nor at any of the Lantern Lectures on Church History during the winter, was any uncharitable word said of Anglican or Catholic. And hence, though the Free Church Union has its meetings, and the Anglicans have theirs, and we are equally earnest about our respective principles, we live on good terms with each other—church and chapel—and work together effectively upon literary, musical, and philanthropic efforts in the township. Perhaps the secret of the fair measure of religious equality which we have in Atherton lies in the fact that no one is quite strong enough to dominate, even if disposed. The fact that our own denomination is the oldest of any in the district, and that it has always been strong, not only within itself, but for the good of the township; the fact, too, that the Baptist minister, who holds a good position in his own denomination and is a good Baptist, is at the same time an earnest and broad-minded man, as is the Primitive Methodist minister and also the Wesleyan, make such a happy and natural state of things as we have in Nonconformity here.

Wednesday evening was the occasion of a great united tea and meeting. Twenty-four tea tables, bright with flowers, brighter still by the happy faces and cheery greetings of friends of all the denominations named, who filled the places, were presided over by six Unitarian ladies, six Baptist ladies, and other ladies from other denominations in proportion. Talk and laughter, introductions and handshaking, and the hearty co-operation of busy workers made a lively hour. Then followed the great meeting, when the hall was crowded. The united choirs gathered on the platform under the leadership of Mr. Frank Eckersley (Unitarian). Mr. Miles F. Burrows, J.P. (Baptist) occupied the chair. Led by the united choirs, the great audience sang with immense heartiness "All people that on earth do dwell," and the Baptist minister offered prayer. After a capital speech from the chairman, exactly suited to the occasion, "Atherton's Soprano," Miss Rathbone (Primitive), sang with rare power and feeling; then came our own Rev. C. J. Street, who gave in matter and manner the very speech that was wanted—a luminous, though brief, historical sketch of Nonconformity—which was listened to with evident interest by old and young, and deservedly applauded. A duet by the Misses Bent preceded a powerful and characteristic speech by the Rev. J. Hirst Hollowell

(Congregationalist), which followed well upon Mr. Street's, and aptly applied our Free Church principles to the practical affairs of to-day. Needless to say Mr. Hirst Hollowell carried the audience with him, and left it wanting more than he had time to give it if he were to catch his train. After a well-rendered song by Mr. Frank Eckersley, and another from Miss Rathbone, votes of thanks were moved and seconded by the Revs. S. L. George (Primitive), seconded by Dr. Karfoot (Congregationalist). The great gathering united again in singing with much fervour

Praise to our God, whose bounteous hand  
Prepared of old our glorious land,

and the Benediction, pronounced by the Unitarian minister, brought the memorable meeting to a close.

So mote it be!

J. J. WRIGHT.

#### SHERE OR MAUNDY THURSDAY.

THE day previous to Good Friday has been variously termed Chare, Shere, and Maundy Thursday. The first of these names may come from the old Saxon word *sciran*, to divide, since on that day gifts were divided to the poor; and the second from the fact that on this day "in the old fadirs' daies meene wolde make them that daye to shere thaim, and combed thaire heedis, and clipped thaire berdis, and so make them honest (clean) agenste Easterne daye, for on the morrow they wolde doon thaire bodies noon ease, but suffer penance in mynde of Him that suffered so hard for them."

For the word Maundy various interpretations are also given, some maintaining that it relates to the mandate given by Christ to his disciples, "Love one another"; others that "maund" means a "gift," others, again, that it refers to the basket containing the gift.

However this may be, it is quite evident that the church in early times thought it fitting that the day before the crucifixion should be characterised by two observances—the securing of absolution from personal sin and the doing of some service to the poor. But right as these may be in themselves, they shared the fate of all ceremonial rites, and became in time not only empty and hollow forms in themselves, but sank to be a mere bribe to Heaven, and a cloak for all kinds of frivolity. Thus an ancient chronicler laments:—

And here the monkes their maundie make, with  
sundrie solemne rights,  
And signes of great humilitie, and wondrous  
pleasant sights;  
Ech one the other's feete doth wash, and  
wipe them cleane and drie,  
With hatefull minde, and secret frawde, that  
in their heartes doth lye;  
As if that Christ with his example, did these  
things require,  
And not to helpe our brethren here, with zeale  
and free desire,  
Ech one supplying other's want in all things  
that they may.  
As he himselfe a servaunt made to serve us  
every way;  
Then strait the loaves doe walk and pottes in  
every place they skinke,  
Wherewith the holy fathers oft to pleasant  
damsels drinke.

But the custom of washing each other's feet was apparently too pleasant a task, and savoured of mere friendliness, and to secure still further sanctification through the ceremony, beggars, loathsome and foul,

were admitted to royal and papal palaces, and welcomed to monasteries, where at least once in the year they experienced the pleasure of a foot-bath. In England it was the custom of the sovereign to wash the feet of as many beggars as he or she was years old. So we read that Queen Elizabeth, when thirty-nine years of age, washed the feet of as many beggars at Greenwich; but when we find that these same feet had first "been washed by a yeoman of the laundry with warm water and sweet herbs," and afterwards by the sub-almoner, before the kneeling Queen, attended by thirty-nine ladies and gentlemen, laid her dainty hands upon them, the whole of its significance is taken from the ceremony.

James II. was the last of our monarchs who performed the rite in person, and at the age of forty-eight he washed the feet of forty-eight beggars at the Banqueting House, Whitehall, and afterwards distributed boiled beef, shoulders of mutton, bowls of ale, and after that, fish—"one large old ling, one large dried cod, twelve red herring, twelve white herring, and fourteen quartern loaves"—presumably none of them at his own expense; and if, after the conclusion of this ceremony, he had taken a tour through London and many other towns, unlocking prison doors, and setting free the hundreds suffering through his orders untold tortures and miseries, his account with Heaven might have been more clean.

At the present day, even the vicarious performance of such a ceremony has ceased, and the royal bounty is distributed in money by the Bishop of Oxford, after the annual sermon in Whitehall Chapel. The Maundy money is of a special coinage, and the amount given varies with the age of the sovereign. In 1864 we read that "each red purse contained a gold sovereign, and a further sum of £1 10s. in lieu of the provisions formerly distributed; each white purse contained coin consisting of fourpenny, threepenny, and twopenny pieces in silver and copper to the amount of forty-five, the age of Her Majesty." The recipients of this dole must now bring with them a recommendation from the clergyman of the parish to which they belong, and the value of the gift has within the past few years greatly increased, from the eagerness of coin collectors, who willingly pay an advanced price to become possessed of these rare coins.

In earlier times, Maundy Thursday was the day upon which persons expelled from the church-door on Ash Wednesday, might, if penitent, return, and lying prostrate on their faces before the entrance, hear pronounced over them the invitation of the bishop, "Come, come, come, ye children, hearken to me, and I will teach you the fear of the Lord"; "upon which they arose, resumed their soft apparel, trimmed their hair, and joyfully entered again into communion with their fellow Christians." Another authority testifies "that the church doors were wont to be set all open this day, to signify that penitent sinners coming from the north or south, or any quarter of the world, shall be received to mercy and the Church's favour."

J. S. PATTINSON.

ONE is much less sensible of cold on a bright day than on a cloudy. Thus the sunshine of cheerfulness and hope will lighten every trouble.—*Guesses at Truth*,



## PROVINCIAL LETTER.

## YORKSHIRE.

It was on June 8, just ten days before the great battle which made 1815 famous among the years, that there met at dinner, at the White Horse Inn of Leeds, a number of "Protestant Dissenting Ministers of the West Riding of Yorkshire," together with some friendly laymen. They had attended service in the forenoon and listened to a sermon by the Rev. Charles Wellbeloved, of York, and were now celebrating, after the fashion of our grandfathers, the revival of the Association of Ministers, which had for some years been discontinued. Of this old association no records are known to exist; its object was doubtless the same as the new one—"to prove a bond of cordial union amongst its members and a means of zealous and effective co-operation amongst both ministers and laymen."

But for union there must be something to unite in, and co-operation implies operation. Perhaps it was for the lack of something definite to do that the association had died, and it was to assure its successor a long life that work was at once found for it, in "the distribution of tracts for the promotion of the knowledge of the Christian religion and the practice of piety and righteousness."

Yorkshire Unitarians have been reproached for their want of zeal in spreading their faith, and it must be confessed that we have no "Forward Movement" in the direction of founding new churches, nor shall we, I suppose, be induced to engage in such a movement until the old churches are well able to meet all the demands at present made upon them for the support of existing institutions. But Yorkshire has nothing to be ashamed of in looking back upon the record of the century, and comparing the sapling planted eighty years ago with the present tree—the "Tract Distribution Society"—with the "Yorkshire Unitarian Union," which is its latest development.

The name "Unitarian" was first introduced in 1824, and has held its ground ever since. The subscriptions did not exceed £70 a year till 1851, when a "village missionary" was engaged, and the income went up at once to nearly £200. But this was only a "spurt," such as often disappoints the enthusiasts who stir up the weaker brethren to new effort. Five years later the total of subscriptions reached only £125. In 1864 the distribution of tracts was given up, and the name assumed was the "West Riding Unitarian Mission Society," under which title, and with the zealous support of such men as the late Mr. Joseph Lupton, Mr. George Buckton, the hon. treasurer, and the Rev. William Blazeby, happily still with us, and for many years hon. secretary, much good work was done. Unfortunately the name and the object were both too narrow, and left out of consideration what was foremost in the minds of the first founders—the association of all our churches together for mutual support and encouragement. So in 1883 the title was again changed to that which the old society now bears, the "Yorkshire Unitarian Union," and its first object was defined to be "the uniting of our existing congregations more closely together," while in the second place was put—the obtaining pecuniary help for the poorer churches. Mission work

was assigned only the third and last place, on the principle, doubtless, that charity begins at home, and that to help others you must first be strong yourself.

There was, of course, on this occasion as more or less throughout the history of the society, objection taken to the Unitarian name, which was first introduced in 1824, and to meet the righteous scruples of those who objected to giving a dogmatic name to churches which had only come into possession of Unitarian congregations because they were left free by their Trinitarian founders, it was added, in explanation of the designation chosen, "embracing Unitarian, Presbyterian, and other kindred Christian Churches," so that no Church should be left out unless on the ground that its members had no sympathy with Unitarianism and objected to any association with the name.

In the original society there were eight congregations united, one of them—strangely enough the only one which was not Unitarian—Call-lane Chapel, Leeds, was long ago lost to the Union; its site is occupied by street improvements, and its endowments have lapsed to a Baptist congregation. The surviving seven have been multiplied by three and one over, twenty-two churches being represented on the Union Committee. There should be twenty-four, but Todmorden and Middlesbrough, being on the extreme borders of our great county, have found it more convenient to ally themselves with neighbours of adjoining counties; and York, one of our oldest and, formerly, most influential churches, has been for many years separated from us. We earnestly trust, however, that when out of its present difficulties we shall be privileged to give it a welcome back into our fellowship, from which we regret, and always have regretted, that it should have been ever sundered.

Of these twenty-two churches, fourteen of them old Presbyterian foundations, only one-half are independent of support from outside; and though more might be done towards attaining an independent position in two or three instances, it is manifest to anyone fully acquainted with the circumstances that in the greater number of cases there is no possibility under existing conditions of raising much larger funds. These churches could only become self-supporting by withdrawing some part of the poor support they at present give to their ministers, and assuredly such a measure would only be advocated as a last resort. We must make up our minds, therefore, to face the situation, and as members of one family be always prepared to meet the claims of poor relations who are so situated that it is to be expected that they always will be poor. Nor should anyone regret such obligations except on the ground that it necessarily limits our operations. We cannot do more while we have as much to do as we have good will and energy for the doing of.

There is certainly nothing to boast of in the present state of Unitarianism in Yorkshire. I do not think there is any justification for discouragement. Churches, and, indeed, corporate bodies in general, are always undergoing change and decay; members are continually being lost by death, by removal, and by secession; there are ministers of all kinds, good and indifferent, and some even bad, and they succeed each other rapidly, especially in the smaller churches. So the situation is

different from year to year, and the centre of anxiety and fear moves from one spot to another. But, generally speaking, and as far as I can judge, I think that we are not certainly worse off than we were twenty years ago, and that we are certainly better off than we were forty years ago. This I say for the whole county. Of course, some churches are in a much better condition, one or two, I fear, in a worse one.

We have the usual difficulties of all Unitarian societies to contend with, but by far the greatest is, in my opinion, one for which at the same time we must be thankful that it exists, even though it be to our hindrance as a sect. I refer to the great progress in our direction made by so-called Evangelical Dissenters. The doctrines which oppressed intelligent minds a generation ago—the infallibility of Scripture, the eternity of hell-fire, the atonement by substitution—doctrines preached from every pulpit, and which it was a genuine gospel to preach the falsity of—these are no longer taught, and men do not feel the same call either to profess or to support Unitarianism. This is not the place to argue the question, I merely state the fact. The very success, I will not say of our denomination, but of our contention on behalf of Divine justice and human liberty, has told against us.

This difficulty has been felt at Huddersfield more acutely than anywhere. The liberal congregation of Milton Chapel, founded some eighteen years ago, when the late Mr. Stannard was ejected from his pulpit for teaching contrary to the Calvinistic trust deed, absorbs almost all the liberal religious believers of the town, and there is no stigma of heresy attaching to it. We have a handsome chapel in an excellent situation, due to the efforts of the Rev. J. K. Montgomery and the congregation to which he ministered in the fifties. There is nothing wanting to make a successful church except men, money, and a minister, and the condition of our affairs in this thriving commercial centre should be an object-lesson to some who imagine that if they could only bring their old meeting-house to the front and give it an attractive appearance they would succeed. Men, indeed, there are at Huddersfield, and some of more than ordinary influence and intelligence, but there are too few of them, and the families who had means and position have died out or left. There is plenty of goodwill and ability, but the congregation has suffered from many losses and misfortunes and cannot support a minister without very large help from without. There is an accumulation of debt, and a sale of work will shortly be held to clear it off. If this can be done, and the B. and F.U.A. will help us with a liberal grant, we shall hope to get a competent and earnest minister to take charge. The cause is well worthy of support, and it would be a disgrace to us to abandon it; and I would earnestly appeal to the Unitarian public for their interest in this important, but unfortunate, church. In the neighbouring town of Dewsbury is another cause of constant anxiety to the Union Committee. There is here a good congregation, with plenty of young people and capable leaders, and their religious services and entertainments are distinguished by more than average musical talent, but they are Yorkshiremen and they are Unitarians—more so, I think,



than any congregation in the county—and they are very independent, not only of outside advice, but also of each other. If they could but agree on some really trustworthy and able minister, one whom the Committee could heartily approve and welcome, and if they could then support him with unanimous effort, they would be really independent in a very short time. They have been unfortunate in their choice more than once or twice, and it does them credit that the worst misfortunes which can befall a church have not broken their spirit.

But this letter, Mr. Editor, is already too long, and I have spoken only of the two flocks which are without a shepherd—"flocks," but by no means of sheep whom any pastor can herd and shear. No! that's the rub; they want, like every Unitarian congregation, a minister of tact, ability, education, and preaching power, and all at the lowest figure!

When I write again I hope to give you more cheerful news, for Yorkshire folk can do well when they have a leader whom they approve, and we have congregations which are not only holding their own, but even making some progress in spite of all the difficulties in their way.

CHARLES HARGROVE.

RUSHALL, Wilts., which was mentioned in our recent Western Union Provincial Letter, we learn from the Report of the proceedings of the General Baptist Assembly in October last, has two services every Sunday, afternoon and evening, and a morning Bible and singing class.

## NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

**Aberdeen.**—Anniversary services were held in connection with the Christian Unitarian Church on Sunday, March 20. The Rev. A. C. Henderson, M.A., B.D., Paisley, preached in the church in the forenoon to a large congregation. In the evening the meeting was held in the Trades Hall. The area of the hall was quite full, and the exposition of Old Testament miracles given by Mr. Henderson was listened to with keen interest and much appreciation. Mr. Henderson's fraternal visit was felt as a sunny stimulation. The anniversary soirée was held on the following evening in the Trades Hall. There was a large attendance, and Mr. William Cruickshank presided. After tea had been served, the Chairman delivered an address, in which he spoke of the progress of the church since Mr. Webster became their minister. A programme of music and recitations then followed, and addresses were given by Rev. A. C. Henderson, M.A., B.D., of Paisley; Rev. A. Brown, St. Paul-street Congregational Church, and Mr. John Keir, President of Trades Council and member of Aberdeen School Board. During the evening a presentation of a purse of sovereigns was made to Rev. A. Webster. Mr. T. M. Spiby, in making the presentation, said that, on behalf of the members and friends, he desired to convey to Mr. Webster their warm appreciation of the deep interest he always took in trying to mould the characters of young and old, and of his untiring co-operation with head and hands in all the forward movements of the time. There were few persons in their city who had not felt his inspiring influence, directly or indirectly, and they felt grateful for his power of discerning the signs of the times, and his readiness in trying to remedy all forms of wrong. He conveyed also to Mrs. Webster the deep feeling of admiration the congregation had for her untiring ministrations in various ways. Mr. Webster, in the course of a feeling reply, said few men had been so much criticised as he. But he was always content to leave any particular work he had done to the verdict of time. He then went on to speak of the steady progress the congregation had made during the past year, and trusted that before

another year he would see the foundation-stone of the new church laid. In conclusion, he again said how deeply he esteemed the gift, and hoped they would long continue in the spirit of brotherhood and love.

**Altrincham.**—On Friday evening, March 25, a soirée was held in the schoolroom of the Dunham-road Chapel to welcome the Rev. Dendy Agate and Mrs. Agate. The chair was taken by Mr. Godfrey Worthington, who expressed regret at the absence of Mr. Dunkerley, their chairman, through illness. There was a large attendance, which included the Revs. Dr. Mackennall (of the Bowdon Congregational Church), Wilson Cowie, J. C. Hirst, C. Roper, G. A. Payne, Messrs. J. R. Beard, A. E. Paterson, T. C. Abbott, &c. The Chairman having offered a very cordial welcome on behalf of the congregation and school to Mr. and Mrs. Agate, was followed by Mr. J. R. Beard, who spoke in the warmest terms of Mr. Agate's work at Gorton and in connection with the District Association. The Revs. J. C. Hirst, Dr. Mackennall, and Wilson Cowie, and Mr. Law, of Chorlton, followed. We have referred to some points in Dr. Mackennall's speech in our Notes of the Week; in conclusion he took up a play upon Mr. Agate's name, which Mr. Hirst had begun, and referred to the words in Isaiah, "I will make all thy windows of agate." In Hugh Macmillan's "Bible Teaching in Nature," he said, there was a sermon upon that agate window, and he, too, presented a very beautiful thought to them. He pointed out that the agate was somewhat transparent, partially letting light through and partially obscuring it, and in that way was a symbol of God's revelation to them, "I will make all thy windows of agate." A minister was undoubtedly not only a window between his people's souls and heaven, but one of them; and there was not the best minister, the wisest and the most glorious thinker about whom they could not but confess that there was some obscurity mingled with the clearness with which the medium transmitted the light. God worked in such a wonderful way that even the obscurities of individual, personal character only lent beauty, distinctiveness, tenderness to the character itself. He hoped they would find in Mr. Agate a true window looking Godward, and that he might be one of the *media* through which Divine life would stream in upon their souls. The Rev. Dendy Agate gratefully acknowledged all the kind things that had been said, but they made him the more conscious of his own imperfections. He recognised the earnest spirit of co-operation manifested by the congregation, and trusted that their sense of the value of union in public worship would be deepened. Amid that increasing population new possibilities opened before them. Every church must be missionary, not merely satisfied with the work within its own walls, but constantly stretching out its hands to help the lives of those about them. It would be his constant endeavour, in spite of the haunting sense of imperfection which must be present to them all, to work earnestly with them, and to lead them in their worship with an earnest and devout spirit, and to speak to them such words of strength, enlightenment, and guidance, as might be given to him, and on the other hand to look to them for a full measure of that generous and friendly support and kindness without which his work would be in vain.

**Belfast: York-street.**—A grand concert was given on Wednesday week in the lecture hall, the proceeds of which were devoted to the general fund of the non-subscribing Presbyterian Church. The Rev. Alex. Ashworth was in the chair.

**Birkenhead.**—The winter's session of the Charing Cross Wednesday Evening Society was brought to a close with a social meeting on March 23rd. There was a large gathering, and a very enjoyable evening was spent in social chat, and listening to the solos (vocal and instrumental) and recitations contributed by members and friends. The result of the session's work has been satisfactory and encouraging, and it is proposed to continue on similar lines next season—the president, Rev. Jas. Crossley; vice-presidents, Messrs. R. New, R. Robinson, and Chas. W. Willmer; and the secretary and treasurer, Mrs. F. J. Rymer, being unanimously re-elected.

**Carlisle.**—The annual business meeting of this congregation for the election of officers and committee and the passing of the balance-sheet has just been held. There was a good attendance. The Rev. C. Travers, in moving a vote of thanks to Mr. J. C. Kennedy (who is leaving Carlisle for London) for his past services, and also giving expression of regret felt at his removal, and conveying the best wishes of the congregation for his future, remarked upon some of the difficulties incident to the maintenance of the cause in this isolated locality, and pointed out that out of the 60 adults whose names were given him as being regular attenders on his settlement here four and a-half years ago, 8 have

since died, 18 have left the city, and 2 the church, thus leaving only 32; whilst out of the 74 adults whose names have been added to the list since his settlement, 1 has died, 23 have left the city, and 1 the church—a total of 9 deaths, 3 secessions, and 41 removals from the city in four and a-half years, but still a net increase of 21 adults. The debt at the end of the year, of about £23, has since been reduced to about £13.

**Chowbent.**—A series of seven Sunday evening lectures on "Some Important Events in English Religious History," delivered in Chowbent Chapel by the Rev. J. J. Wright, have been well attended. Week by week the local paper has given good accounts of the lectures, which were designed to afford information to young and old who have not access to necessary books, or whose reading is not much in the direction of this subject, some knowledge of which is so important at the present time. The "Events" dealt with were "The First Act of Uniformity," "The Act of 1662," "The Toleration Act 1689," "The Trinity Act 1813," "The Dissenters' Chapels Act 1844," "Close and Open Trusts," "The names Christian, Presbyterian, and Unitarian." Much interest appears to have been awakened by the lectures, which seem to have fulfilled their purpose.

**Edinburgh.**—The spring series of lectures of the St. Mark's Chapel Literary Association was brought to a successful close on the 28th ult. The Society were specially fortunate this year in securing the services of Professors Patrick Geddes and J. Kirkpatrick, the former of whom took for his subject "The Near Eastern Question"; and the latter, lecturing under the auspices of the U.E.A., gave a most eloquent address on "The British Empire," with numerous limelight illustrations. The members have also to record their grateful thanks to the Rev. A. E. Parry, who took so much trouble to render his "Talk on the Physics and Chemistry of the Air" enjoyable to his audience, which was throughout very appreciative. The Rev. R. B. Drummond, president, gave the concluding lecture on "Irish Bulls and Irish Wit," treating the subject in his wonted scholarly as well as humorous fashion. The Association have to mourn deeply the loss of a much valued member, who acted as treasurer—namely, Miss Shirreff, who died suddenly at San Remo, whither she had gone in quest of health.

**Liscard (Appointment).**—Mr. J. M. Lloyd Thomas, of Manchester College, Oxford, has received and accepted a unanimous invitation from the congregation of the Liscard Unitarian Church to become their minister. The iron church, in which the congregation have been meeting since Oct., 1892, has been sold, and the new church and school buildings, the gift of Mrs. William Elam, are about to be begun, the congregation meeting meanwhile in the adjoining Concert hall.

**London: Peckham.**—The twenty-third annual meeting of the Avondale-road Church was held in the schoolroom, Bellenden-road, on Tuesday evening, March 29, under the presidency of the Rev. G. Carter. Reports were rendered of the work of the church, Sunday-school, Band of Hope, Temperance Society, Literary Society, and gymnasium. The chief feature in the report of the church secretary (Mr. W. J. Corley) was its financial position, a deficit having been announced at the previous quarterly meeting of £50. This, the report stated, had been reduced—by a grant of £15 from the London District Society, by generous donations from members of the congregation, and by adoption of the weekly offertory—to £17, which it was resolved should be raised by special congregational effort. The payment of this sum the retiring treasurer (Mr. Loraine Cox), whose resignation caused deep regret, announced might be allowed to await the convenience of the congregation, so that his successor might start his duties clear of liability. The new treasurer will be Mr. A. Stoessiger, already a devoted worker in the interests of the church. Eleven new members of the church were welcomed by the minister on behalf of the congregation.

**Manchester: Strangeways (Appointment).**—The Rev. R. W. Shanks, of Swinton, has accepted the invitation of the Strangeways congregation to be their minister, and enters on his duties tomorrow. On Wednesday evening, April 6, a welcome soirée will be held in the schoolroom.

**Newcastle-on-Tyne.**—The second session of the Unity Literary Society, which meets at the Church of the Divine Unity, was brought to a close on Wednesday night, March 23, with a lecture by Mr. Richard Welford, M.A., entitled, "Old Newcastle: Its Appearance and Characteristics." The lecture was illustrated by one hundred beautiful limelight views, and proved in every respect a great treat to the large audience, which, despite the inclemency of the elements, had assembled to meet the author of "Men of Mark 'Twixt Tyne and Tweed." The other lecturers and lectures have comprised: Rev. Frank Walters, on "Rousseau," Rev. J. H. Weatherall,



B.A. (Darlington) on "George Meredith," Rev. Charles Hargrove, M.A. (Leeds), on "Manners and Morals in the Days of Elizabeth," and the Rev. A. T. Guttery, Primitive Methodist, of Newcastle, on "Heroes and Heroism." The *Newcastle Daily Leader* of March 24 says: "This society, which is in a most flourishing condition, is very properly and generally regarded as one of the important educative factors in the city. The series of lectures which have been delivered under its auspices has been of a highly interesting and delightful character. Men of distinction, regardless of creed or politics, have contributed to the programme, and the society itself has attained a considerable reputation."

**Sheffield: Upperthorpe.**—A very successful drawing-room entertainment was held on Thursday week in connection with the Social Union. The schoolroom was tastefully arranged, and the programme consisted of vocal and instrumental music. A pleasant surprise was in store for the minister (Rev. John Ellis), who was presented with a purse of money by Mr. W. Guest, on behalf of the congregation, as a token of their affection and esteem. Miss Carrie King, who had that day received the intimation that she was number eight on the list of the successful Queen's Scholarship candidates, received the warmest congratulations of those present.

**Southend-on-Sea.**—The Rev. R. Spears has failed to retain possession of the Essex Hall beyond last Sunday, and the services have to be suspended for a few weeks until the iron chapel, which is in course of erection, is ready for use. This may be before the end of May, and the subscriptions already received show that there is good hope of the chapel being opened free of debt.

**Taunton.**—Last Sunday morning the Rev. Stopford A. Brooke, M.A., preached in the Mary-street Chapel, the service being conducted by the Rev. J. Worthington. Mr. Brooke, who took for his text Hebrews xii., spoke of the conditions, difficulties, and aim of the Christian race in life.

**Tetbury: Gloucestershire.**—On Friday evening, March 25, the Rev. H. Austin, of Cirencester, gave a lecture in the Town Hall, taking as his subject, "What does Jesus say about God and Man?" In spite of unfavourable weather there was a good attendance, including the Rev. T. G. Horwood, M.A., vicar of the parish, the Revs. Mr. Sprye and T. Napoleon Smith, Congregational and Baptist ministers. The proceedings commenced with a reading from the Sermon on the Mount and an appropriate prayer. In the course of an eloquent peroration the lecturer encountered much opposition, which was to be expected, the address being somewhat interrupted by questions, which were asked to be put at the close; and in reply to some remarks addressed by the vicar Mr. Austin offered to meet him in a public debate upon any subject that should be settled, but this offer was not accepted. Evidently some of the potent truths and the fairness of the lecturer influenced a few of the audience, who supported many of his contentions with signs of approval. The proceedings terminated with a vote of thanks to Mr. Austin, proposed by the vicar and seconded by Mr. A. Millard, and supported in short addresses by the Rev. Mr. Sprye and Mr. G. Bigwood.

## OUR CALENDAR.

SUNDAY, APRIL 2.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.  
Brixton, Unitarian Christian Church, Effra-road, 11 A.M., Mr. A. M. BOSE, Communion after Morning Service, and 7 P.M., Rev. J. HARWOOD, B.A.  
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.  
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.  
Essex Church, The Mall, Notting-hill-gate, Rev. FRANK K. FREESTON, 11 A.M., "Lives of Jesus."—I., and 7 P.M., Choral Service, "The Daughter of Jairus."  
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. W. HOLMSHAW.  
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. W. STODDART, B.A.  
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Dr. BROOKE HERFORD.  
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. SEARS.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.  
Kentish Town, Free Christian Church, Clarence-road, Rev. A. FARQUHARSON, 11 A.M., "Palm Sunday: its Lesson," and 7 P.M., "The Cross of Christ."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. P. H. WICKSTEED, M.A.

Mansford-street Church and Mission, Bethnal Green 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M.

Stepney-Green, College Chapel, 11 A.M., Mr. E. L. BUCKLAND, and 7 P.M., Mr. LUCKING TAVENER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

Woolwich, Masonic Hall, Anglesey-road, Plumstead, 11 A.M. and 6.30 P.M.

## PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.

BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.

BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. AMBROSE BENNETT.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. WM. BINNS.

BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M., Mr. WORTLEY, and 6.30 P.M., Rev. T. LLOYD JONES.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 A.M. and 7 P.M., Rev. W. C. BOWIE.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M.

CANTERBURY, Blackfriars, 11 A.M.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Natural History Museum, Lismore-road, 11 A.M. and 6.30 P.M.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. J. A. FALLOWS, M.A.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Mr. W. CARTER.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

OXFORD, Manchester College, 11.30 A.M., Rev. C. B. UPTON, B.A., B.Sc.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

WEYMOUTH, Oddfellows' Hall, Market-street, 11 A.M. and 6.30 P.M., Rev. E. C. BENNETT.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. W. BIRKS, F.R.A.S.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

## GOOD FRIDAY.

Brixton, 11 A.M., Rev. J. HARWOOD, B.A.  
Richmond, 11.15 A.M., Rev. S. FARRINGTON.

**SOUTH-PLACE ETHICAL SOCIETY.**  
SOUTH-PLACE, FINSBURY.—April 3rd, at 11.15. W. S. GODFREY, "Theism found Wanting."

## DEATHS.

DYER—On March 28th, at Brockley, London, in the 89th year of her age, Eliza, widow of the late Frederick Dyer.

GREENWAY—On the 27th ult., at 75, Beeches-road, West Bromwich, Samuel Greenway, late of Edgbaston, aged 73.

HUNTER—On the 24th March, at Radway Villas, Sidmouth, the Rev. Thomas Hunter, formerly Librarian of Dr. Williams' Library, London, aged 80 years.

RYLAND—On the 27th ult., at Harborne, Birmingham, Thomas Henry Ryland, aged 87 years.

## READY FOR EASTER.

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## MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

The 53RD ANNUAL MEETING will be held at DUKINFIELD on GOOD FRIDAY, April 8, 1898. 10.45 A.M.—RELIGIOUS SERVICE in the Chapel. Preacher, Rev. H. Gow, B.A., of Leicester. A Collection will be made in aid of the Funds of the Association.

12.15 P.M. and 1 P.M.—Dinner in the School, Pickford-lane. Tickets 9d. each.

2 P.M.—BUSINESS MEETING in the Chapel. Chairman, Rev. H. S. TAYLER, M.A. (the Retiring President).

4 P.M. and 4.45 P.M.—Tea in the School. Tickets 6d. each.

5.30 P.M.—PUBLIC MEETING in the Chapel. Chairman, JAMES KERFOOT, Esq. Subject of Papers:—"Our Sunday School Institutions."

Readers of Papers:—

I.—Those which need guidance and control. Rev. J. C. ODGERS, B.A.

II.—Those which deserve larger recognition and support. Rev. W. R. SHANKS.

A Special Train (L. and Y. Ry. Co.) will run from Wigan to Ashton (Charlestown Station), leaving Victoria Station (Manchester), No. 6 Platform, at 9.55 A.M., returning at 8.20 P.M.

For full details, see circular issued to the schools.

## ILKESTON UNITARIAN CHAPEL.

The Ilkeston Unitarian congregation venture to APPEAL for assistance in their church work. This has grown so much of late that it has been found absolutely necessary to procure a larger place of worship than the present chapel. It is proposed, therefore, to purchase a plot of land near the existing site on which to erect a church. The present building will be altered and used as a schoolroom, for which there is great need.

The North-Midland Presbyterian and Unitarian Association, after a special investigation, recommend the scheme to the sympathy and support of the Unitarian public.

Subscriptions are earnestly requested on behalf of this work.

It is proposed to hold a Bazaar in the Town Hall, Ilkeston, in May, to raise the nucleus of a Building Fund, and gifts of material and articles for this purpose, or goods for a rummage stall, will be thankfully received by

Mrs. F. SMYTHEM,  
39, Station-road, Ilkeston;

Mrs. J. HARROP WHITE,  
Leyton Burrow, Mansfield;

Mrs. J. C. WARREN,  
Lenton-road, The Park, Nottingham;

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Rev. E. A. MALEY,  
Dale-street, Ilkeston.

## WIDOWS' FUND.

SOCIETY FOR THE RELIEF OF NECESSITIOUS WIDOWS AND CHILDREN OF PROTESTANT DISSENTING MINISTERS.

A GENERAL MEETING of the Subscribers will be held at the Offices of the Sunday School Union, No. 56, OLD BAILEY, LUDGATE HILL, E.C., on MONDAY, the 4th of April, 1898.

The Chair will be taken at TWO o'clock precisely.  
R. GRACE, Secretary.

## STRANGEWAYS UNITARIAN FREE CHURCH.

The Rev. W. R. SHANKS will commence his Ministry on SUNDAY, April 3rd.

A WELCOME SOIRÉE will be held in the Schoolroom on WEDNESDAY EVENING, April 6th.

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Vol. 7. No. 25. MARCH. 1898.

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